# UNIVERSAL GOVERNMENT OF THE MAHDI

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بسم الله الرحمن الرحیم

# Universal Government of the Mahdi

:Writer

Naser Makarem Shirazi

:Published in print

Almas

:Digital Publisher

Ghaemiyeh center of computerized researches

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## Universal Government of the Mahdi

**BOOK ID**

Author(s): Ayatullah al-`Uzma al-Hajj ash-Shaykh Nasir Makarim Shirazi

Category: Imam al-Mahdi

Person Tags: Imam Mahdi

**point**

This text, authored by Ayatullah Makarim Shirazi sheds light on the nature of the universal government that will exist with the reappearance of Imam Mahdi (AFS) at the end of time. His method of government, awaiting his reappearance and the way .victory will be achieved by this great peacemaker is discussed and presented

### Biography of the Author

**point**

The eminent scholar, Ayatullah al-`Uzma al-Hajj ash-Shaykh Nasir Makarim Shirazi was born in the year ۱۳۴۵ AH (۱۹۲۴ CE) in the city of Shiraz, Iran to a religious family who were well known for their great level of spirituality and noble ethical traits. His Eminence finished his elementary school studies in Shiraz and due to his eagerness to learn, his powerful memorizing capabilities, and other great talents, he was regarded as one of the extraordinary students from amongst his fellow classmates. Thus, he !was able to complete two years of studies in one year

The conditions that existed in Iran in those days obligated this young man, who possessed such a talent and great aptitude, to choose the path of University studies to increase his knowledge and attain advanced levels of secular studies. However through the hand of fate, the blessings of the Maintainer of the Universe, and his own internal desires, this young man developed an attraction to becoming better acquainted and delve deep into the genuine teachings of Islam. This attraction was intensified when after

the spring of ۱۳۴۸ AH (۱۹۳۷ CE) (just after he finished his primary school), the Islamic Seminaries went thru a major transformation and had taken on a completely new .form

### His Studies

His Eminence started his formal Islamic studies at the age of ۱۴ in Madressah Agha Babakhan Shirazi and within a short period of time, was able to complete the introductory studies such as Sarf, Nahw, Mantiq, Bayan, and Badi` , which were all .needed to advance to the next level of Islamic studies

After completing these sciences, he turned his attention towards the fields of Fiqh (Jurisprudence) and Usul al-Fiqh (Principles of Jurisprudence). Once again, due to the exceptional capabilities that he possessed, he was able to complete all courses in the introductory and intermediate levels of Islamic study in only ۴ years—a task which normally takes ۱۲ to ۱۵ years. During this time, a group of students from the Islamic Seminary in Shiraz were also benefiting from the classes that he himself was .teaching

The positive criticisms and personal opinions of His Eminence on the classes being held in Qum, and regarding the need to include additional information in the texts currently being taught in various theological seminaries there, definitely played a role in the bright future that awaited him. While in religious gatherings in this city, his capabilities and genius, as well as meticulous and deep thought were witnessed by .others; thus, no one was able to deny his God-given talents

Although this brilliant star was only a mere ۱۸ years

old, through his deep penetrating knowledge and a gift for written expression , he was able to write a commentary on the book Kifayatul Usul (one of the major books of `Ilmul Usul that must be studied in the Theological Seminary). In this commentary he was able to bring to light the ambiguous issues mentioned in this classic book. At the age of ۱۸, he formally entered the Theological Seminary of Qum. For the next five years, he was present in the religious gatherings and classes of some of the greatest teachers of those days, such as Ayatullah al-`Uzma al-Hajj as-Sayyid Muhammad Husain Burujerdi and other great personalities (may Allah be pleased with them all).

In ۱۳۶۹ AH (۱۹۵۰ CE) Ayatullah Shirazi made his ay to the Theological Seminaries of Najaf Al Ashraf. His purpose was to become better acquainted with the great scholars who were studying and teaching there, to learn more about their ideas and thoughts. . It was here that he was able to take part in the classes of some of the greatest teachers of that era such as: Ayatullah al-`Uzma al-Hajj as-Sayyid Muhsin al-Hakim, Ayatullah al-`Uzma al-Hajj as-Sayyid Abul Qasim al-Khu'i and Ayatullah al-`Uzma al-Hajj `Abdul Hadi ash-Shirazi and other great teachers (may Allah sanctify their spirits).

At the age of ۲۴, His Eminence was granted the status of having complete Ijtihad from two of the great scholars of Najaf al-Ashraf. In addition, Ayatullah al-`Uzma al-Hajj as-Sayyid Muhsin al-Hakim even wrote a short, but comprehensive

letter of commendation for His Eminence's notes on the lessons of Fiqh (The Book of .(Taharah

His thirst for acquiring and gaining more knowledge continued with the great teachers in Najaf al-Ashraf. However, since he did not have the means to survive and continue his studies in this holy city, he was forced to return to Iran in the year ۱۳۷۰ AH (۱۹۵۱ CE). He made his way back to the holy city of Qum which was now the centre of gathering religious scholars. Once again, he joined the circle of scholars who later on, had a .profound impact on his life

After returning to Iran, Ayatullah Nasir Makarim Shirazi began teaching the intermediate and higher level of studies (Kharij) in Usul al-Fiqh and Fiqh. He has been teaching these classes for several decades in the theological seminary, classes which have been warmly accepted and appreciated by a large number of students. In addition, after teaching a large number of the important books of Fiqh, he went on to write summaries and notes of these great works. At present the classes of Kharij of Usul of this great personality are one of the most popular classes in the Hawza `Ilmiyyah of the Shi`a; close to ۲,۰۰۰ of the most dedicated and dynamic students !who take part and benefit from his lectures

From the beginning of his studies, he developed the habit of writing books in various fields of Islamic studies such as Theology, Islamic Awareness and the issue of Wilayah (of the

Ahlul Bait). Moving ahead, he started to write on the Exegesis of the Qur'an, Fiqh and Usul al-Fiqh and is currently known and recognized as one of the greatest writers in .the Muslim world

### Political Activities

His Eminence was also very active in the early days that culminated in the Islamic Revolution of Iran and it is because of this fact that he was thrown in the despotic ruler's jail many times. In addition, he was even exiled on three separate occasions to three different cities - Chanharat, Mahabad and Anarak. However after the Revolution, he was appointed to the first Council of Representatives and played a .pivotal role in writing the first constitution

### The Religious Help and Support

#### point

Ayatullah Nasir Makarim Shirazi has been quite active in various fields of teaching and guiding the up-and-coming scholars in the Theological Seminary of Qum, and has :embarked on various projects and endeavors, of which we mention just a few

#### Religious Publications Centre for the Shi`a .۱

From some time back, His Eminence felt the need for the Hawza `Ilmiyyah of Qum to have a general publication organization which would be able to defend the Shi`a from the works that were being published by those wishing to mislead the people, .unfortunately whose number is great

In addition, this is also something that the Muslims expected from such a great Islamic University such as the Hawza `Ilmiyyah, and thus people from different strata of the community starting from the great Mara`ja Taqlid of the Hawza and others also put forward this request that without doubt, a magazine should be published

that would be able to answer the religious enquiries of the youth and give them the answers that they were looking for. In addition, such a publication would be able to fight against the books and magazines that were coming out aiming to mislead the .people

Due to the fact that at that time, there were some minds (within the Theological Seminary) that were not ready to accept such a publication, thus, His Eminence sought out serious and original-writing scholars capable of writing original articles to place the heavy responsibility on their shoulders of producing such a publication. In this regard, His Eminence, along with a group of other scholars and the assistance of the leaders of the Hawza `Ilmiyyah of Qum and the financial support of well wishers, ."launched the magazine, "Maktab-e-Islam

This magazine was definitely something which was unparalleled in the Shi`a world and maybe, compared to the various religious magazines being published at that time, from the point of view of its range of circulation was the number one magazine across the entire Muslim world. This magazine brought a fresh new path of direction .to the great students and thinkers of the Hawzah

At present, this publication has been going on strong for over ۳۹ years, offering its valuable services to the Muslim world and the Shi`a communities. The magazine has found a special spot within the hearts of the youth, university students, teachers and other noble personalities and it is through this publication that the light

of Islam and Tashayya` has been spread from its focal point (Qum) to the entire .world

### Organizing Gatherings to Offer Lessons in Theology and other Religious Teachings .۲

His Eminence felt that the books that had been written in the field of Islamic Theology were not sufficient, nor were they, with the passing of time, able to answer the questions that were being raised. In addition, these books were also not adequate in addressing the needs of the current era. The traditional books of theology were written centuries ago where the questions that the materialists of today bring up were not mentioned. Also, the traditional books written in the past did not discuss the various world religions who were hoping to impose their values on the world. In addition, the older books brought up issues which were timely in their own day, like those in relation to the Asha`ris and Mu`tazili, but which may not be pertinent or . .applicable at the current time

Thus His Eminence, relying upon his literary talent and exceptional abilities, was able to present the Theological Islamic beliefs and the five Principles of Religion in an unparalleled way! I through organizing theological discussions with hundreds of people in attendance who were being made aware of these issues, a compact and .concise book was compiled and published

### Islamic Council to Protect the Youth .۳

His Eminence gave unparalleled lessons on Theology. He also taught other lessons and led discussions, educating his students in eight different subjects from amongst the different schools of thought throughout the world. Through these classes those being trained would be able to discuss and

have debates with others, who are busy propagating other beliefs and schools of thought. They would be able to write books concerning their beliefs, and to be able to .answer any questions or issues that they put forth

Within a short period of time, these religious gatherings were able to produce students – each one of whom was firmly grounded and specialized in a particular field of study. And even today, a group of active youth who are well known authors within the Hawza `Ilmiyyah, are busy with these studies... As well, in order to save our dear youth from the clutches of corruption, His Eminence formed an organization called the Educational Assembly for Protection of the Younger Generation. One of the outcomes of this assembly is the publication of material that would be attractive to the youth, .and his office made them available to the youth very promptly

### Struggles Against Deviant Thoughts .۴

On one of his trips to the city of Shiraz, His Eminence came face to face with one of the Sufi groups in this city. A group of people in Shiraz requested him to write a book that would outline the principles of these Sufis – one that would explain their beliefs in a polite and respectful manner. His Eminence, by making use of the resources available to him, sat down to write this book in the year ۱۹۵۳ CE which outlined their .”beliefs and thoughts, and he named it ”The Manifestation of Truth

The method in which he wrote this book caught

the attention of the late Ayatullah al-`Uzma Burujerdi (may Allah be pleased with him) and after requesting His Eminence to see him, he congratulated the author for his valuable efforts. In relation to this book, Ayatullah al-`Uzma Burujerdi (may Allah be pleased with him) wrote the following commendation, "I have gone through this book in my spare time and did not find even the smallest of weak points in it. May Allah reward you for your troubles."

### ۵. Establishing Organizations and Centres of Learning

In these regards, His Eminence had made the intention of establishing such organizations in the same number of Ma`sumin (peace be upon all of them) that we have (۱۴) and with the praise of Allah up until now, he has been successful in establishing four such important schools within the Theological Seminary of Qum and two religious organizations for the welfare of the students who are living in the city of Mashad.

### ۶. Writings

The number of publications of His Eminence currently lies at approximately ۱۳۰ volumes of books which have all been printed - some of which have been reprinted more than ۳۰ times! Some of these have even been translated into more than ۱۰ living languages of the world and have been published in various parts of the world.

The commentary of the Qur'an authored by him, Tafsir-e-Namuna (The Ideal Commentary) has been translated into many languages, including `Arabic (al-Amthal Fi Tafsir al-Qur'an), and can be found in many homes. In addition to this commentary, he has also authored a thematic commentary of the Qur'an

entitled Payam-e-Qur'an (The Message of the Qur'an) which has opened up a new .chapter in the field of exegesis of the Noble Qur'an

In addition, the books he has written on the theological beliefs have been a place where others can seek refuge from the assault of books written with false beliefs in .them

Of the books of Fiqh that he has written, we mention a few: Anwar al-Fuqahah, al-Qawa`idul Fiqhiyyah, Anwar al-Usul and the notes and commentaries on the .complete text of `Urwatul Wuthqa which has been printed many times over

His practical guide for Muslims (Tawdhihul Masail) has also been printed many times .and has also been translated into `Arabic, Urdu, Turkish, Azari and English

A complete list of other publications of this great scholar which have been translated into English and are available is as follows. Most of these can be read on his website at .[www.makaremshirazi.org [۶

Ethical Discources [۴۰ Lectures on Ethics and Morality] - volume ۱, ۲ ۳ translated by .۱ Saleem Bhimji -published by the World Federation of KSIMC [www.world-federation.org [۷]]

Khums: The Islamic Tax translated by Saleem Bhimji - published by the Islamic .۲ Humanitarian Service [www.al-haqq.com [۸]]

Lessons in Islamic Beliefs - Tawhid, 'Adalah, Nubuwwah, Imamah, and Ma'ad .۳ translated by Laleh Bakhtiyar - published by Ansariyan Publications [[[www.ansariyan.org [۹

Life Under the Grace of Ethics translated by Monir Shafiei - published by the Office .۴ [[of Ayatullah Makarim Shirazi [www.makaremshirazi.org [۶

Message of the Qur'an - A Thematic Exegesis of the Noble Qur'an volume ۱ .۵

of ۱۰ translated by Saleem Bhimji – published by the World Federation of KSIMC
[[[www.world-federation.org [۷

One Hundred and Eighty Questions – volumes ۱, ۲ ۳ translated by Shahnawaz .۶
Mahdawi – published by the World Federation of KSIMC [www.world-federation.org
[[[۷

One Hundred and Fifty Lessons for Life translated by the office of Ayatullah al- .۷
'Uzma Shaykh Nasir Makarim Shirazi – published by Ansariyan Publications
[[[www.ansariyan.org [۹

Our Beliefs translated by the office of Ayatullah al-'Uzma Shaykh Nasir Makarim .۸
Shirazi – published by the Office of Ayatullah Makarim Shirazi
[[[www.makaremshirazi.org [۶

Philosophy of Islamic Rulings written in co-operation with Ayatullah Ja'far Subhani .۹
Translated by Sayyid Athar Rizvi – published by Ansariyan Publications
[[[www.ansariyan.org [۹

Summary of the Islamic Rulings translated by 'Ali Abdul Rasheed – published by the .۱۰
[[Office of Ayatullah Makarim Shirazi [www.makaremshirazi.org [۶

Tafsir of the Noble Qur'an – Suratul Jinn translated by Saleem Bhimji – published by .۱۱
the Islamic Humanitarian Service and the World Federation of KSIMC [www.al-
[[haqq.com [۸]] [www.world-federation.org [۷

The tradition of Ghadir – The Expressive Evidence for Imamate translated by the .۱۲
office of Ayatullah al-'Uzma Shaykh Nasir Makarim Shirazi – published by the Office of
[[Ayatullah Makarim Shirazi [www.makaremshirazi.org [۶

The Noble Qur'an – Translation and Commentary – volume ۱ – ۴ translated by .۱۳
Mansoor Amini – published by the Office of Ayatullah Makarim Shirazi
[[[www.makaremshirazi.org [۶

The Islamic Laws translated by the office of Ayatullah al-'Uzma Shaykh Nasir .۱۴

Makarim Shirazi – published by the Office of Ayatullah Makarim Shirazi [[[www.makaremshirazi.org [۶

## Introduction

The

p: ۱۱

:day that

.Dark clouds of tyranny and corruption cover the sky worldwide

:The day that

The evil forces that would devour the world sink their claws even deeper into the .throats of suffering people of the world

:The day that

All principles are hidden from people’s minds when they weigh their thoughts, other .than the principles of materialism and hedonism

:The day that

Powerful waves of propaganda of the tyrants of the east and the west, present the Truth as false, and make falsehood seem to be the Truth, to secure their own .illegitimate ends

:And finally the day that

The lash of unkindness, narrow-mindedness, segregation, prejudice, illiberalities, envies, separations, discriminations, and oppression strike; injuring the backs of the .vulnerable people of the world

!Yes

At that moment, our hopeful eyes are turned toward you, great universal .peacemaker

!To your universal revolution and government

And ask Allah on our behalf that we may have the divinely given success to your God for our success in making ourselves competent, in development of mind and thought, in fighting and jihad and in reforming the world in all aspects, for participating in that .great revolutionary program

۱) Is peace, justice, security and freedom of people from the hands of any kind of oppression, injustice, discrimination and imperialism, the future destiny of humanity?

Or, as some people predict, chaos increases, distances become more, disharmonies and imbalances advance and finally a nuclear or super-nuclear world war destroys human civilization and if some humans remain on the earth then they will be retarded, handicapped, forlorn and helpless?

۲) If

?the first opinion is correct and peace and justice is the destiny then why

If the world should go to "justice", "peace" and "brotherhood" then are they ( ۳ achievable without a revolution? And in other words, are "gradual corrections" and "reforms" capable of changing the general feature of the world with this much of ?conflicts

If it is necessary for a revolution to happen then is it possible solely through ( ۴ material laws, or it isn't possible without using immaterial principles and genuine ?human values

And again, if we accept that it is possible to make such revolution, in any way, and (۵ ?then what should be the characteristics of the leader of this revolution

?"Is the result of this revolution necessarily a "universal united government (۶

?Isn't any preparation necessary in advance for such revolution (۷

Are these preparations available in the present world or not? And if they are not (۸ available then presently, is the world going toward these preparations or against ?them

Are these matters, in any way, related to general belief of religions about the ( ۹ ?advent of a great divine peacemaker

How is the general belief of Muslims about the advent of "Mahdi" and what is its (۱۰ ?relation with these future-maker issues

Does believing in such advent draw us toward general reformation of the world (۱۱ ?through a multilateral revolution, or as some people assume, takes us far from that

Is this general concept and belief of religions an objective reality and the result of (۱۲ logical reasons, or is it just an

imagination for false saturation of repressed desires of humans in the general ?'missing way which is "peace" and "justice

In this book, it is tried to answer these questions free of fanatical and extremist inclinations and free of illogical prejudices; answers which come from the depths of the soul, which are compatible with wisdom and answers which can satisfy the .""wisdom", "feelings", "soul" and "spirit

It was a while that I was providing notes about the foresaid discussions, but congestion of the tasks in Qom didn't permit me to "explain", "organize" and "complete" them, and perpetual temptation which I have in writing a book prevented .me to publish them in that form, and truly they were raw and incomplete

.But adventures and happenings took me to the place, which I did never believe

The Port of Chabahar! ... Which means the most far-off and insalubrious place of Iran, which is approximately ۲۳۰۰ km far from Tehran and has very limited facilities for living .and its people are unbelievably deprived

Fortunately, this forced journey happened in winter, a winter which was sometimes !spring and sometimes summer with its water and ices and cooling equipment's

Since maybe ۹۰ percent of the people were Sunnis, it was an opportunity to contact some of their educated ones, remembering the time when I was in Hejaz, and gatherings were made which were mostly formed by these religious brothers; .fortunately, the result of these gatherings were interesting and considerable

In this desert region, beside blue waters of Sea of Oman, under its sky

full of stars, and in this corner of solitude, naturally there were more opportunities for studying; and by using this unexpected opportunity, one of the first discussions which I began to study was this discussion (and beside that, some jurisprudential studies which were not possible to be performed in this way in Qom); and totally I concluded that according to "عَسی أَنْ تَكْرَهُوا شَيئاً وَهُوَ خَيرٌ لَكُم" (maybe you dislike a thing but it is good for you) maybe spending these times of "exile" was necessary in different aspects.

I hope that the discussions of this book would be an answer to the request of educated persons who intend to study the issue of the advent of the great universal peacemaker as a research.

Also, I hope that reading this book gives us new visions for the fight which we have began against "oppression and corruption" and we continue this fight until the end of domination of tyrants over our society.

Albeit, certainly it is possible that the content of this book has deficiencies especially because few research books have been written in this subject.

The author will appreciate any opinion, correction and criticism of dear readers and experts to be sent directly to him (to Qom seminary).

Chabahar, Nasir Makarim Shirazi

Safar ۱۳۹۸ - Bahman ۱۳۵۶ - February ۱۹۷۸

## Bright Future

### point

We see that the future of the world is bright because of some reasons:

۱) Evolution of Societies

۲) Coordination with Universal System

۳) Social Reactions (the law of reaction)

Social Obligations (۴

Human Nature and "Peace and Universal (۵

"Justice

## Evolution of Societies (۱

There is no doubt that at the first look, evidences show that the world is moving toward a "disaster"; the disaster which is the result of "leaving the affections", "increment of the distance between rich and poor societies", "intensification of conflicts between big and small governments", "fast growth of crimes", "moral, spiritual and intellectual disorders", "unfavorable and unpredicted products of .mechanical life", etc

A disaster which its feature will be described by comparing today's conditions with the past and is considered as an effective factor for the growth of sprouts of pessimism in .the depths of the minds of the most optimistic people

:International known people say

The amount of atomic bombs stored at the arsenals of big governments is enough for completely demolishing the entire population of the world, not only once but seven !times

They didn't have built these armaments with those tremendous costs, which can be expressed by astronomical figures, without purpose, they are not plaything, they have been built for a frightening war; and finding an excuse for beginning that war is not a hard task in this world with this much of border conflicts and mutual violation of .interests and detonable regions

Also, we can find enough "feeling of ambition" and "madness of power" in major !rulers of today's world, for beginning such war

Therefore, it is predictable that in a not so far future "the big disaster" happens and humanity vanishes in a widespread nuclear war, or because of economical poverty as ,the result of monopolization of the big powers

!or the end of energy resources or inhabitability of the environment

But against this much of elementary factors for pessimism, deeper studies show that :bright future is coming

.These dark clouds with frightening thunders will finally disappear

.This pitch-black night will be followed by a bright hopeful dawn

This coldness of the winter of ignorance, corruption, oppression and injustice will be .followed by the glowing spring of justice

This lethal sadness, this fatal storm and this destructive flood finally ends, and if we !see clearly there are signs of the coast of rescue in faraway horizons

:The first logical reason for this matter is the law of evolution of societies

From the day in which humans have found themselves, didn't have an invariable life, but they have tried to move themselves and their society forward by the inspiration of .inner motive, and maybe unconsciously

About housing, someday humans were living in caves and now they have built skyscrapers; which can hold the population of a small city by having all living tools and !necessary facilities of people of a city

About clothing, someday humans made their clothes from leaves, but today they have thousands of types of clothes with thousands of designs and forms and still seeking .more colors, designs and materials

Someday the food was so simple and limited, but today it has become so expanded .that only mentioning the names of the foods need a big book

Someday feet were the only vehicle, but today humans get in spacecrafts and move .through the skies and visit other planets

About science

and knowledge, someday a piece of paper could include the entire human knowledge, although it has not been invented yet, but today even millions of books cannot .express the human knowledge

That day, discovering the fire and inventing a round object like the "wheel" and a sharp tool like a "dagger" was a great discovery and invention, and he was very happy of passing a river by building a bridge over it when he has put a tree on that, but today heavy industries and astonishing inventions confuse any observer, and complicated system of electronic brains moves him into a world of imagination and .dreams

And it is wonderful that humans are satisfied with none of them and still tries to reach .a higher level, a pursuing and unstopped endeavor

We conclude from the whole discussion that love of perfection is an everlasting fire inside the human soul, and in fact one of great advantages of human; which separates him from animals and other living creatures, which are not progressing for .millions of years and seemingly have an invariable life, is this

And again finely it can be concluded that, this great organization won't be stopped and still moving humanity in the way of perfections and uses its forces for overcoming .problems, disorders and disharmonies of present life

It takes toward a society in which "moral perfections" and "material perfections" are .in company

Toward a society in which there is no effect of destructive and anti-perfection wars .and bloodsheds

Toward a society in which only "peace and

justice" rule the destiny of humans, and in which aggression and imperialism, which .are the most important obstacles of his "material and spiritual perfection", are dead

Maybe some people say that all previous perfections were in material aspects and .there is no reason for evolution to include spiritualities

:But, the answer of this question is clear, because

Firstly, it is also possible to find lots of principles of spirituality and humanity in previous perfections; for example, there are no few immaterial sciences among human sciences which have advanced greatly toward perfection; and for instance, the belief of primitive humans about "god", which was in the form of worshiping stones, wood and even idols made of dates, is not comparable with the understanding of a clear-minded God-believing scholar or a spiritual wise man living today about this .issue

Secondly, perfection is perfection in anywhere, and the love; which we find inside our souls about that have no limit and we are searching for that in all aspects and moving .toward that

Furthermore, material and spiritual principles are not separated; and for instance, the spirit of aggression and dominance is as destructive for material life of humans as a !powerful atomic bomb! Even the second one won't be used without the first one

.And from this point, we understand that perfection will be continues in all aspects

This is the time when the first sparkle of hope for reaching the bright future and the world full of peace and kindness, brotherhood and equality appears under "the law of evolution

."of societies

**Coordination with Universal System (۲**

.The universe of existence, as far as we know, is a combination of systems

Existence of ordered and general laws all around this universe is the reason for the .integration of this system

The matter of order, law and calculation in the field of creation is one of the most .essential issues of this world

For instance, if we see that hundreds of powerful electronic brain systems collaborate to open the ways for space travelers by performing precise calculations and their calculations have correct results and the moon-landing boat lands at the exact expected point on moon, while moon and earth are moving fast, then we should note that this procedure owes the precise system of the Solar System and its planets and moons; because if they deviated from their constant and ordered rout then the destiny of space travelers was different and it was not known that where they had .been thrown

We enter a small, smaller and very small world from the big universe; here, especially in the world of living creatures, order has a more living meaning and chaos has no place in that; for example, disorder of brain cells of a human is enough for disordering .the organized system of his/her life in a sad manner

It was in the news, that a young student approximately forgot all of his past because of a severe strike to the head in a car accident; while he is healthy in other aspects, he doesn't know his own brother and sister and becomes

frightened when his mother hugs and kisses him, that what does this stranger woman !want from me

They take him to his birthplace to the room in which he has grown up, he looks at his artworks and paintings and says it is the first time that he is seeing this room and paintings! Maybe he thinks he has come from another planet that everything is new .for him

Maybe, from billions of his brain cells only few cells, which connected the past to the present, have been damaged, but this little disorder has caused such a tremendous !effect

We magnify an atom and it seems like the Solar System and assumedly, we shrink the Solar System and it will be similar to an atom, both have the same order, the biggest !systems and the smallest ones

In a universe like this, is it possible for humans, which are a part of the whole, to take !an exceptional condition and become an inharmonious attachment

Is it possible for human society to recede from the way of great river of the universe of creation, which everything moves with program and in order, by choosing "no !?order", chaos, oppression and injustice, disorder and disharmony

Doesn't observing the current general condition of the universe make us think that humanity should obey the system of the universe of existence anyway, and accept its order and fair laws and return to the main route and become in harmony with this ! ?system

We look at the structure of complicated and various organs

of human body and we see that they all obey laws and orders; in this case, how is it possible for human society to survive without following the rules and laws and correct ! ?and fair order

We want to survive and try for that, but still our social awareness has not reached the level in which we understand that continuing the current way will end in our inexistence; but gradually we will become wise and this understanding and growth .will be achieved for us

We want to have our interests, but still we don't know that continuing the current conditions will destroy our interests, but gradually, we will put living and expressive figures and statistics, for example about nuclear competition, in front of our eyes and we will see that how half of intellectual and physical powers of the world and half of the assets and large properties will be wasted in this way; not only they will be wasted !but even they will be used for destroying the second half

While the level of our awareness increases, we clearly find that we should join the general system of universe and we should practically be a part of the whole as we are .in reality, in order to be able to reach our goals in all constructive fields

Conclusion: Universal system is another reason for the acceptance of a correct social .system in the future in the world of humanity

**Social Reactions (۳**

It is not only in the discussions of physics that we face a law

called "the Law of Reaction" that for instance, if an objects hits a wall with a specific force then it will be moved in the opposite direction with the same force, but we found .this law more sensible in social issues

Historical experiences show us that changes and expanded revolutions have always been the direct reaction to the previous pressures; and maybe no expanded revolution has happened in the world unless there was a severe pressure in the .opposite direction

:In other words, radicalism has always been the source of changes, for example

Scientific Revolution of Europe (renaissance) - which was a reaction against one (١ thousand years of ignorance and backwardness of the Middle Ages, and the pressures which have been made by superstitious custodians of church for keeping people backward, and suddenly they remove the factors of ignorance and fired the .torch of science and fluttered the flag of knowledge everywhere

The Great French Revolution in ١٧٨٩ - which was an extraordinary political and (٢ social lunge against autocracy, class imperialism and oppression of governing regimes, and entered the French society and then other European societies to a new era of their history and replace the oppression and autocracy with the government of .law, albeit somehow

Revolution against Slavery in ١٨۴٨ - which first started in England and was the result (٣ of extremely harsh and antihuman behavior of slaveholders with slaves that in one side started the fire of revolution in slaves themselves and on the other side in the impassioned feelings

of societies for the slaves, and destroyed the slavery system, although another form of slavery which was more mysterious and expanded than that took its place and the school of "imperialism" was founded under the title of "helping the improvement of !"backward countries

Slavery system had to be finished anyway, but behavior of slaveholders with slaves .speeded up the process

Revolution against Imperialism – that in our time, was the direct reaction to ( ۴ antihuman behavior of imperialists in colonies and still is; and has become the cause of the growth of wisdom in colonized people and started the opposition against imperialistic powers, although mostly was not resulted in complete economical, social, political and intellectual independence, but the conditions become very different from .the past

Communist Revolution in ۱۹۱۷ – which was the reaction to the oppressions of ( ۵ capitalists and their uncounted violations of rights of laborious and enchained people. However, as I have said in its place, this revolution was not ended in the freedom of oppressed classes either, and another autocratic system took its place called "Dictatorship of the Proletariat" which was in fact the dictatorship of some few .leaders of the party

Revolution against Racial Discrimination – which is currently in progress in the ( ۶ world, is the reaction to severe pressures of whites on blacks and their extraordinary .deprivation of social rights

If we turn the pages of the history and go back to the past then we face the examples .of the law of reaction everywhere

History of prophets is

full of series of changes, which their backgrounds were ready before, because of severe social pressures, and prophets led and grew these revolutions with divine .teachings and advanced them in the right way

Not only we find many examples for this law among real events of nations of the world in contemporary and previous history, but also the reflection of this law can .clearly be seen in the myths and the legends of the nations

It is mentioned in the story of "Zahhak" and "Kave the Blacksmith" that the snakes; which had appeared on the shoulders of Zahhak had to be fed by human brain and everyday they had to take brains off the skulls and feed the snakes with them in order !that they remain peaceful

The truth is that brains should feed the colorful and poisonous snake of “imperialism”; !and intellectual imperialism is the root and the base of all imperialisms

Then we see that among these deprived society, which was under the strikes of Zahhak, a blacksmith, who had seen the pressure of fire and his powerful arms had the ability of striking the hammer of revolution, rose and made the flag of revolution out of the same apron which had resisted many times against the sparks of fire, and !destroyed the system of Zahhak and the final reaction happened

There is also a discussion in today's "psychoanalysis" and "psychology" which is .another reflection of this law

This discussion tells us: If human desires are not satisfied in a proper way then these

repressed desires retreat from the stage of "consciousness" to "unconsciousness" and forms a "complex" in that stage, but according to some other, unconsciousness is !nothing except these repressed desires

They don't stay calm inside the human self and continuously try to express themselves; reactions of these complexes are the very difference in people but it is :possible to say that they usually express themselves in one of the following forms

۱) Through making mental disorder and disordering the consciousness

۲) Through escaping from the society and isolation and pessimism

۳) Through unaware revenge from the society which has made him/her this

۴) Through satisfactions in imaginative and imitative forms

۵) Through "sublimation" and flying to more superior levels

For example, assume that a boy falls in love with a girl and again assume that he couldn't have married her because of her parents strong disagreement; this firing love will be drove from the consciousness to unconsciousness and not only it won't be .destroyed but it will soon express strong reactions

Maybe it makes him mad; or puts him in isolation forever; or makes him a revengeful and dangerous criminal; or diverts him to poetry and literature, and brings him to his .love in the world of poetic dreams

But sometimes, maybe this material love changes to a deep divine love, and disengages himself from other than God and flies like an enlightened pious man of God; albeit, these differences are because of other mental differences and .preparations and various spiritual backgrounds of people

Therefore, we see that mental pressures always

face the revolutions and strong reactions, which is another feature of the law of .reaction

Conclusion: This law tells us that the current condition of the world is ready for a .revolution

Pressure of wars, pressure of oppressions and tyrannies, pressure of discriminations and partialities, accompanied by failures and hopelessness of humans from current .laws for removing or decreasing these pressures, will finally show its strong reaction

Finally, these repressed human desires form a massive social complex, under the light of advancing knowledge of nations that exits from the inner self of societies and shows itself by a hyper speed movement and disorders the current system of human .societies, and make a new plan

A plan in which there is neither the signs of unstopped nuclear competition nor the signs of this much of tiresome conflicts and bloody fights, imperialism, autocracy, .oppression, injustice and suffocation

And this is another sparkle of hope for the bright future, which a universal society .expects

## Social Necessities and Obligations (۴

### point

The purpose of "social obligation" is that the condition of human living reaches a level ."in which he feels the necessity of a matter and accepts that as an "obligation

We also know that at the beginning every human is in the way that wants to be completely free and wants to have no restriction, but gradually understands that this freedom deprives him/her from many social life advantages and harms his/her genuine desires; and if he/she doesn't accept some restrictions called "the Law" then the society in which he/she lives will move to chaos and will

.be destroyed

.Here, accepts the regulations, principles and laws

By the advancement of societies, restrictions are being increased day by day and still ."we accept them as "necessities

:We express a simple example for this issue

About traffic laws, when a person has a high speed vehicle wants to go anywhere he/she wants freely, parks in anywhere he/she wants, drives with any speed, passes the crossroads without stopping, but soon he/she understands that if he/she performs these acts then there is no reason also for others not to perform, and the result is .chaos and various kinds of dangers

Therefore, today any child knows that it is not a correct act. Regulations should exit, although it takes hours to reach the destination; penalties and string discipline (but fair and wise) should be available, otherwise everyday hundreds of people lose their .lives or their vehicle in this way

."We call this social "necessity" or "obligation

But it is important that a "real need" of the society appears in the way that the necessity of its existence could be accepted by everyone or at least thinkers and leaders of the society; and firstly it needs the improvement of social awareness and rationality of people of the society, and then relation with the appearance of unfavorable results of the current conditions of the society and impossibility of .continuing the way

Accordingly, (for example) we see that cries against the pollution of the environment have no results, and nobody listens to accepts the regulations of cleaning the environment; but when people see

that for instance, air of a city like Tehran has become so much polluted that continuous illnesses threatens its people, breathing has become hard, eyes are irritated, and according to statisticians each day ten persons become blind, saliva becomes dark, by spending some hours in the city, the signs of skin diseases and gradually the signs of cardiovascular and breath diseases have appeared, here people accept severe regulations and are happy of destroying the factories, which have been build with enormous amounts of money, removing thousands of smoker vehicles and abstaining from many of profitable economical activities which cause air .pollution

:By considering this example we return to the main discussion

Maybe in the ١٧th and ١٨th century, people imagined a paradise in the ٢٠th century by observing eye-catcher industrial advancements, they thought that with this fast :development of industries there will be a day that

;Underground resources will be discovered one after another

The hands of science will finally control the power of “atom” which is the most ;important and the biggest energy resource

;Humans will realize the dream of flying to skies

By hitting a button, the house will be cleaned, the food will be ready, the clothes and dished will be washed, the rooms will be warm in winters and cool in summers; by hitting a button, the land will be plowed, seeds will be sown and finally equipped ...machineries will collect, clean and pack the crop and make it ready for being used

And in that time, the man sits and enjoys this

!much of peace and comfort

But they didn’t believe that industrial and mechanical human won’t have more welfare in life, but by the advancement of technology, new disorders and the giant of new problems appear; ifrit of “the World Wars” will dominate the centers of industry by its terrible shadow, and demolish that in a short time in the way that it might not be !seen even in dreams

!Now, understands that how much their life has become dangerous

If in the past they talk about wars in which some thousands of people were died, now the discussion is about the war, which its result is the destruction of human civilization !on the earth and returning to the Stone Age

Gradually, they understand that previous regulations are not enough for keeping the current conditions and great victories in industry and civilization, and should accept .new regulations

Gradually, the time will come that the “existence of a united universal government” will be felt as a “necessity” and “an unavoidable reality” for ending the hard armament competition, for ending the increasing conflicts of big powers and for taking the world away from the chasm of war, that finally this factitious and troublesome borders should be removed and all the people of the world live under one flag and with one !law

The time will come that social rationality will reach a level in the world that people see that the unfair distribution of wealth in its current form – that in one side of the world and even

sometimes in one side of the city, there are so much wealthy people whose dogs and cats also have hospitals, physicians and dentists and luxurious bedrooms, but on the other side, people are falling on the ground like yellow leaves of fall because of hunger – will have a terrible future; and without a fair system of distribution of wealth, the world won't see peace; but wealthy and poor, backward and developed countries .both will be in discomfort

When these issues become a "necessity" because of the appearance of unfavorable reactions of the current conditions and improvement of general rationality then .revolution and change will be certain; as it was the same in the past

Therefore, "social obligation" is another effective factor that moves the people of the world toward a life mixed with peace and justice by its powerful functionality, and .places the pillars of a universal government according to a new plan

It was being discussed that according to evidences, whether the future of the world is ?peace and justice or destruction and degeneration

Hitherto, we've found clear evidences for the first possibility through four ways, but it may be said against this expression that if it is in this way then there is no sign of going toward such destination in current conditions of the world, but contrarily, the !current conditions are more disappointing than promising

We also accept that the first look confirms this opinion; but more consideration shows that today's mankind has taken stapes and are also taking toward that

.great goal and there are signs of self-awareness in his thoughts and life

Although, these steps are not so much great, and even some of them are not serious, but whatever it is, there are considerable steps for intellectual preparation of the .environment

:Some examples of these evidences will be mentioned as follows

### A) Establishing Universal Councils and Adoption of Universal Declaration of Human Rights

We know that the First and the Second World War, which was similar to bipolar .disorder in the world of humanity, left awakening effects against its deadly results

Following the First World War, “League of Nations” was founded; but after a while the .roars of cannons of the Second World War destroyed its remains

But, that short time experience caused a comparably stronger foundation of a world center and source called “United Nations” to be placed and an interesting charter .called “Universal Declaration of Human Rights” to be adopted

We don’t deny that some of its articles are similar to our famous story of “bell” and “the cat”, and it is not possible to find a person in order to place the bell on the cat’s neck in present conditions; and it is not deniable that this step, with its all deficiencies, is an important step which have been made, and at least all the people of the world !believe in this thinking way, although, they limp in execution of that

Consider well; aren’t the following articles, which are quoted from “Universal Declaration of Human Rights”, the same issues which we were searching for in !?previous discussion

Article ۱: All human beings are born free

and equal in dignity and rights. They are endowed with reason and conscience and .should act towards one another in a spirit of brotherhood

.Article ۳: Everyone has the right to life, liberty and security of person

Article ۵: No one shall be subjected to torture or to cruel, inhuman or degrading .treatment or punishment

Article ۶: Everyone has the right to recognition everywhere as a person before the .law

Article ۷: All are equal before the law and are entitled without any discrimination to ...equal protection of the law

Article ۲۶: Everyone has the right to education ... Education shall be directed to the full development of the human personality and to the strengthening of respect for human ...rights and fundamental freedoms

Article ۲۹: Everyone has "duties" to the community in which alone the free and full .development of his personality is possible

:And finally the last article of this Universal Declaration blocks the way of all exploiters

Article ۳۰: Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the .destruction of any of the rights and freedoms set forth herein

Again, we remind that we are not dupe to believe these beautiful mottoes, which are like a "sweet dream" and has lots of work to become practical, as performed issues in current disordered conditions of the world, or ignore the incapability and weakness of .big universal councils in solving lots of problems

,But we should ignore its existence

.which is the reason of entering humanity to a new era, like pessimistic people

We know that in fact, "United Nations" is considered as a "mother organization" and it ."has branches which one of them is "Security Council

The difference of this "child" with that "mother" is that the "mother" doesn't have executing power and its resolutions are series of official advices to the countries of .the world

Accordingly, sometimes pessimistic people name this universal council "tribune", "universal speed hall" or "without-government parliament" and like that; but whatever it is, it has this benefit that all countries of the world participate in voting based of "equality", and its resolutions have considerable spiritual and mental effects .on public opinion of the people of the world

But its child "security council" has enough executing power and capability! And if it wants then it can execute its resolutions, but unfortunately, it doesn't have enough voting power; because each of the five powers (United States, USSR, China, France and United Kingdom) which are permanent and forever members of the council! can solely nullify any decision by their negative vote and this "veto" right, which is the memento of the age of imperialism on the forehead of this important universal !center, usually cripple it in important decisions

Therefore, one of them has executing power but doesn't legislate and the other one !legislates but doesn't have the power to execute

But, by having these problems, this "half-complete center" of United Nations and its achievement, this noisy and few-effective center, if we want

to be fair, has been able to perform some works, although small; and regardless of its work, its feature is the reason for a new thinking way to be created in the world which has been started from "semi-serious" and even joking levels and is moving toward more serious levels; because all countries of the world, by having all differences and disagreement of schools and method, feel that they need its existence and consider .its nonexistence very bad

### B) Talking about General Disarmament

Although this expression has not gone beyond talking, commissions and bureaucracy yet; and still what is going on outside the commissions of universal disarmament is an evidence for "the advancement of armament competition", but general acceptance of this opinion by the people of the world shows that a kind of self-awareness has appeared in the universal conscience; and at least all of big and small government are satisfied that they spend a large part of their wealth for destructive scrap metals which has specified the most powerful brains of scientists for their advancement and development, while these "assets" and "brains" are highly needed in "construction issues"; and everyone is scrambling to save himself/herself from this big and dangerous trap, and may the day come when great economical and human assets .are being attracted to fundamental issues and the centers of needs and pains

One of universal centers announced statistics about the costs of keeping military soldiers from each of the big governments, soldiers who are the youngest and the most living members of the

.society, and in other words, the costs of destroying this great power every year

And this center expressed large figures like astronomical figures that showed there are also new thinking ways beside these false plans, the thinking way which says this .plan is not continual and should be revised

.And this is considered as another great step toward that goal

### !C) The Attack of Peace

In today's world, everyone is talking about peace, even certain militants! Because hatred of war has become prevalent, and frightening destructions of the World Wars !has not been forgotten and never will be

Although, enthusiasm for peace, still like many of human desires, has not gone beyond a dream, and everywhere is being used as a motto, and even fire-starters of the wars carry it with themselves; but anyhow, this conditions show that a "general thirst" has occurred to everyone for "panacea of peace", and indeed the people of the .world demand that as the main basis for the development of all plans

Especially, by considering that today's wars are so much costly that it is possible for a country to move backward tens of years in economy and civilization adding to bearing .billions of financial damages and thousands of casualties in only some days in the war

This public desire should never be underestimated; because sprouts of any change and revolution firstly grow in the depths of minds as a "desire", an "unsupported demand" or a "pleasant motto"; then converts to a "necessity" and an "unavoidable .reality" and gradually changes the pillars of the society

Armistice

of previous wars of Vietnam and the United States has been ignored five hundred thousand times, according to press! But finally, we saw that it reached the serious level and necessity, which had to be realized, had been realized by the victory of .Vietnam

### D) The Plan of Islamic Government

Note: It should be considered that this book has been written before the Islamic] [Revolution of Iran

Albeit, undoubtedly the taste of today's world are not ready for accepting such government; because still in a so-called developed society like United States, the matter of black and white races has not been solved yet and black people suffer from .painful discrimination inside this society

Still, racist government of South Africa is being confirmed by big powers; and the distance of three groups of "backward", "developing" and "developed" does still exit, .and even distances are becoming vaster

But, however, as we said before, development of these thoughts and their acceptance by many groups of the world, even if standing in a faraway horizon, it is considered a living reason for spiritual, cultural and social preparations for achieving ."“universal peace and justice

Except what we have said before, there are also other signs in the sides of universal congregations, like "common markets" and "great universal unions" and any kind of desire to common life and inclination to unity, which totally show that the world is going toward the destination which we said in a long way; and promising the .achievement of such goal

This plan, which has recently found several adherents and is being discussed

in different places, and even some people consider the plan of international language "Esperanto" which is expanding effectively as the introduction of that great plan, is .another effective step toward that final goal

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### "Human Nature and "Peace and Universal Justice (۵

#### point

Any issue is able to be discussed and to be studied in two ways, through "reason and ."wisdom" and through "feelings and human nature

Human nature is the innate intuition, which doesn't need a reason, it means that the person

.accepts and believes that without reasoning and proof

The waves of this kind of innate intuitions are sometimes more powerful and more genuine than judgments of the wisdom, that these are innate natural intuitions and .those are acquired knowledge

This kind of innate intuitions are usually called “instinct” in animals; and instincts have a wide range and important role in animals, and it is possible to say that the main role .in their lives is upon these instincts

Sometimes, the reflection of the instincts is so much surprising that force the human to confess to his inability by having all advanced industrial tools and electronic .accurate equipments

For example, there are lots of animals and insects, which forecast the weather conditions, maybe for one day and sometimes for one month, and even I saw in a magazine that there is a type of grasshopper that forecasts the weather conditions .from one year ahead

And this is certainly wonderful that the human in space age, with all accurate equipment that has invented for the weather forecast, and by having all weather stations in all sensitive points and collecting atmosphere conditions information from these points through communication, and forming “weather plans” and by performing all these costly efforts, can forecast the weather conditions for ۶ hours and with :!ambiguous expressions

Partly cloudy •

Sometimes cloudy •

Possibility of sudden rain shower •

And maybe heavy rain •

!And maybe clear and sunny •

But that weather-wise insect, without contacting other insects, forecasts for ۶ months, which means in the middle of the

.summer forecasts the conditions of the winter and prepare itself for that

Perhaps, the reason for the matter that innate knowledge of the human is limited than other living creatures is that his big share of wisdom covers his deficiencies in all fields; but anyhow, humans also use innate intuition in emergency needs and essential issues of the life and this beam can guide us through the way which we have .to go

Is it possible for innate intuitions to help us in the discussed issues, which are end of the world by war and bloodshed and oppression and injustice, or the domination of ?peace and justice and security, or not

The answer to this question is positive; because there are two considerable signs, :which can guide us toward the truth

### A) Love of Peace and Justice

Love of Peace and Justice is inside the soul of any person; everyone enjoys peace and .justice, and demands a world full of these two all by the heart

By the existence of all differences among the nations in thinking ways, traditions and rites, affections and interests, desires and schools, everyone strongly interested in these two without an exception, and I assume that no more reason is needed for proving their innateness, as the generality of desires are the reason for their .innateness in everywhere

?Is this a false thirst

Or a real need that innate intuition has helped the wisdom in order to affirm that (!necessity more? (Attention

Isn't always our thirst the reason for the existence of water in the nature and if water has

?no existence then is it possible for us to have its affection inside

We rise, we cry, we shout and demand peace and justice and this is the sign for this .desire be finally realized

Essentially, false human nature has no meaning; because we know that creation and the world of nature is a united thing and is never made of a group of separated and .discrete creatures

All of them are like a great tree which its expanded branches have covered the universe; maybe there are millions of light-years distance between its branches and even the particles of one cluster, but this vast distance is not the reason for their .discreteness, but it is one of the characteristics of its greatness and vastness

In this great unit, each particle is a sign of the whole and each part is related to the other parts, and their reactions are related to each other, any of them are the .symmetry of another's existence and all of them are being fed from one root

Accordingly, "any genuine and innate affection is the reason for the existence of a ."love outside and its attraction

A love" which its loved one does only exist in dreams is a "false love"; and there is no" false thing available in the world of nature. It is only deviating from the way of (!creation that replaces a false creature with a genuine reality. (Attention

Anyway, human nature explicitly calls that finally peace and justice will cover the world and oppression will be removed, because

.it is general desire of humans

### B) General Waiting for a Great Peacemaker

Almost every person who study this matter agree that all nations of the world are waiting for a great revolution leader that each of them call him with one name, but all .of them agree in his general characteristics and principles of his revolution plans

Therefore, against the thing which some people may think, the issue of believing the advent of a great savior, for healing the deadly injuries of humanity, is not only among Muslims and is not even exclusive to eastern religions, but available "evidences" show that this is a general and old belief, among all religions of the East and the West, .although some religions like Islam has affirmed that more than the others

.And this is another reason for the innateness of this matter

Here we mention a "completely compact" part of the reflection of this belief among :different nations for two purposes

First, for considering the generality of the issue and second for considering common principles that are available among all of them about the plan of that great .peacemaker

### Great Peacemaker among other Nations

#### Manifestation of this Program in Zoroastrian Books

We read in the famous book of "Zand", after mentioning the everlasting battle of (١ :""Yazatas" and "Daevas

And then the great victory is for the side of Yazatas, and exterminates the ... ...Daevas

After the victory of Yazatas and exterminating the Daevas, universe reaches its !genuine felicity and humans will sit on the throne of happiness

:"Jamasp" quotes from the Zoroaster in the book "Jamasp Namag" (٢

A man with a great head, great body and great legs and following the religion of his forefather and with great army and moves toward Iran and constructs the lands and .fills the earth with justice

## Manifestation of this Belief in Hindu and Brahman Scriptures

:It is written in the book "Vasishta Yoga" from Hindu scriptures (١

At the end, the world will return to the one who loves God and is from his special !"servants. And his name is "auspicious and blessed

:"It is mentioned in another book called "Didah (٢

After the destruction of the world, a king will appear in End of Days who is the leader of all creatures, and his name is "Mansour" and conquers the entire world; and .converts to his religion

:It is written in the book "Ddatek" from Brahman scriptures (٣

the hand of God will appear and the last successor "Maitreya" will rise and conquers ... .the east and the west of the world; and guides creatures

:It is mentioned in "Patikel" from Hindu scriptures (۴

When the day ends and the old world begins anew; and becomes alive and the king of the new kingdom appears; from the children of two great leaders of the world, one of them honor of End of Days and the other one and even his guardian whom his name is "Pashan" and the name of that new kingdom is "the guide"; he becomes the king .rightfully and is the successor of Rama and rules and has many miracles

:It is written in the book "Basek" from Hindu scriptures (۵

Kalpa ends to a

just king in End of Days who is the leader of angels, fairies and humans; and indeed he is rightful king, and gains whatever is hidden in the seas, the earth and in the mountains, and informs from the heavens and the earth whatever it is, and nobody will be born greater than him!

#### Signs in the Old Testament

١) In “Psalms of David”, psalm ٣٧, we read:

٩ For the wicked shall be cut off; but those who wait for the Lord shall possess the land.

١٠ Yet a little while, and the wicked will be no more; though you look well at his place, he will not be there.

١١ But the meek shall possess the land, and delight themselves in abundant prosperity.

٢) Also we read in the psalm ٣٧ (from the Psalms of David), in the sentence ٢٢: for those “blessed” by the Lord shall possess the land, but those cursed by him shall be cut off.

٣) It is also mentioned in the sentence ٢٩ of the same psalm:

The righteous shall possess the land,

and dwell upon it forever.

٤) In the Book of Habakkuk, chapter VI, we read:

... If it seem slow, wait for it; it will surely come, it will not delay.

... He gathers for himself all nations, and collects as his own all peoples.

٥) We read in the Book of Isaiah, chapter XI, in a discussion full of metaphors:

١ There shall come forth a shoot from the stump of Jesse(١), and a branch shall grow out of his roots.

but with righteousness he shall judge ۴

p: ۴۴

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The name “Jesse” means “powerful” and is the name of the father of King David. - ۱

((Quoted from Bible Dictionary

the poor, and decide with equity for the meek of the earth; and he shall smite the .earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked

.Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins ۵

,The wolf shall dwell with the lamb ۶

.and a little child shall lead them ...

They shall not hurt or destroy in my entire holy mountain; for the earth shall be full ۹ .of the knowledge of the Lord as the waters cover the sea

**Signs in the New Testament**

:We read in the Gospel of Mathew, chapter ۲۴ (۱

For as the lightning comes from the east and flashes as far as the west, so will be ۲۷ .the coming of the Son of Man

and they will see "the Son of Man coming on the clouds of heaven" with power ... ۳۰ .and great glory

And he will send out his angels with a loud trumpet call, and they will gather his ۳۱ ... elect

:And it is written in the Gospel of Luke, chapter ۱۲ (۲

;Be dressed for action and have your lamps lit ۳۵

are like those who are waiting for their master, so that they may open the door for ۳۶ .him as soon as he comes and knocks

**This Belief among Chinese, Egyptians, etc**

We read in the book "On Advent and Signs of Advent" (collected by one of the (۱ :friends of Sadeq Hedayat), page ۴۷

Major part of translations of Pahlavi texts by "Sadeq" is about the advent and the

signs of

advent and if we totally consider the entire Pahlavi texts of Sadeq then we should say .that all of them have religious aspects

the issue of the advent and the signs of advent is the issue which is especially ... important in all major religions of the world ... according to “Sadeq”: Regardless of faith which forms the basis of this hope, when, any person who is interested in the destiny of humanity and demands its spiritual perfection, becomes hopeless and sees that unfortunately the ignorant and negligent humanity is still moving toward corruption and destruction day by day and avoids the almighty God and disobey his orders more and more by having this much amazing intellectual and scientific developments, turns to the presence of the almighty God based upon his nature and !asks for his help in order to remove oppression and corruption

Accordingly, the hope for a great universal peacemaker had been available in the hearts of all monotheists and not only this hope has record in the followers of major religions, like Zoroastrians, Jews, Christians and Muslims, but it is possible to find its signs in the ancient books of the Chinese, beliefs of Hindus, among Scandinavians and .even between ancient Egyptians; also Mexican aboriginals and like them

It should be reminded that the book “Zand va Human Yasan” and some other Zoroastrian texts, also the last two chapters of Jamasp Namag including the prediction of Zoroaster by the words of the Sage Jamasp to “Goshtasp”, king of the time

who converted to religion of Zoroaster, about the Promised One of End of Days, have been translated to Persian from Pahlavi by Sadeq Hedayat, and has been published by "Hassan Ghaemian", friend and colleague of Sadeq Hedayat, under the title of "On Advent and Signs of Advent."

### Signs of this Belief among Western People

Believing in the advent of a Great Savior and disappearance of oppression and injustice among the people, and government of truth and justice is not exclusive to the eastern people and religions, but it is a general and universal belief which its different features can be seen in the faiths of different nations and all of them clarifies this truth that the source of this ancient belief is innate human nature and prophets' invitation.

In the book "A Preface to Leadership", while talking about the existence of waiting for the advent of a great savior among different western nations and manipulation of such general belief by some persons, the writer mentions the name of five claimants who arose from Britain: "James Naylor", "Joanna Southcott", "Richard Brothers", "John Nichols Thom" and "Henry James Prince"; and quotes the existence of such belief, even among the North American Indians, from "Bernard Barber", American sociologist, in the paper "Acculturation and Messianic Movements": Among the North American Indians ... this belief is prevalent that one day, the Great Spirit will come and guide them to the heaven of the earth ...

Only until ۱۸۹۰, about twenty types of these movements have been recorded in American history.

In the discussion, which was quoted

before from the book "On Advent and Signs of Advent", it was affirmed, that: It is possible to find the signs of this belief among Scandinavians, Mexican aboriginals and like them.(1)

Totally, according to what was said, and other several matters and evidences which was not mentioned for observing the abstraction, we conclude that this waiting is has logical aspect, it is expanded, pervasive and universal, and finally it is an evidence of the innateness of this belief.

In the next discussion, we will see that this belief is much expanded in Islamic beliefs under the title of "the Advent of Mahdi" and has been considered as a fundamental belief.

Also, we will see that how noticing and believing in this innate reality, which reason and wisdom also support that, removes the dark clouds of disappointment and pessimism from the sky of human soul and prepares him for a bright future:

Makes the powers more ready,

The thoughts more awakened,

The readiness more increased,

The revolutions faster,

The affections more fiery,

And makes the way easier for achieving a human society with its certain meaning'

A society which oppressions do not burn it like fire, discriminations do not destroy it from the inside like termites, and injustices do not take it to destruction.

**Universal Revolution**

**Revolution or Gradual Reforms**

Until now, the discussion was about the matter that mankind thinks about a bright

future by the command of wisdom and innate intuition, a future which is much .different with today, and there is no sign of this much of darkness in that

But now, this question



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In this section, the books “On Advent and Signs of Advent”, “Blossoms of Hope” and -۱ .“A Preface to Leadership” have been used

is asked that how should such a big change happen, by gradual reforms or in ?revolutionary and fundamental ways

Essentially, and generally, there is no common opinion about the way of performing social reforms among scientists. Some of them believe in gradual reforms that are called "reformists"; and there are "revolutionists" against them who consider that no .essential change in society is possible without a revolution

They believe that as changes of nature happen in revolutionary and sudden ways, and gradual "quantitative" changes reach a level that become "qualitative", but are .replaced with their opposites by revolution

Adherents of this principle have made many branches for the way of revolution and social mutation in all social changes, which all of them are neither reasonable nor according to historical issues and objective evidences, but it is undeniable that this .principle is acceptable in many cases

:The explanation

The thing which seems to be more closer to reality is that the degree of corruption of societies are different; where corruption has not become epidemic and expanded, .gradual reforms can form the basis of reformative programs

But, where corruption has covered everywhere or has penetrated in most social organizations, it is not possible to overcome the disharmonies without a fundamental .revolution and mutation

And this is exactly like repairing a great building with gradual amendments and returning the beginning glory to that, but when base is being destroyed from inside and main columns are falling then they destroy it completely and construct a new .building over its ruins

We have many

:evidences in hand for correctness of this belief

Gradual reforms are always being put on the same old bases and their effects (١ depends of the health of the bases, and in other words, patterns and regulations are same as previous patterns and regulations in “reforms” and it is useful when patterns have been remained healthy, otherwise there is no benefit in “designing the balcony” when “the base of the house is destroyed” (referring to a Persian proverb). Here, new patterns should be used and fundamental issues should be studied in the way of .change

Gradual reforms are usually being performed in peaceful ways and in most of the (٢ cases they rely on “logic”, and it is useful when there are intellectual and background preparation in society, but where these backgrounds are not available, the logic of revolution which is the “logic of power” should be used; although, logic has also en effective role in “revolutionary changes”, but “revolutionary forces” make the last .strike

Using non-revolutionary methods in societies, in which corruption has penetrated to the depths, gives opportunity to main factors of corruption to equip themselves against the “reformists” and take “counteractive” and “deterrent” tools for confronting their weapons; exactly the same as powerful microbes which have become immune against gradual usage of “medicine” and continue their job; and won’t be destroyed !except by a sudden attack of powerful medicines

Societies in which corruption has penetrated to the root, powerful anti-reform (٣ factors have occupied all sensitive centers of society and can

neutralize any gradual reform plan; except that reformists surprise them by a "revolutionary attack" before they "organize" and "equip" themselves, and demolish !them

Usually, great reformist and revolutionary powers won't remain hot, excited, ready (۴ and united for a long time, and they are not used in proper time then maybe they lose their "effectiveness and sharpness" by the pass of time, and anti-revolution elements penetrate their mind gradually; therefore, when expanded reforms are needed, their maximum power should be used "extremely fast"; and they should be used before .they faint and before backward powers reduce their strength and excitement

History also shows that these kinds of societies have not been formed through (۵ gradual reforms, but their corrections have been performed by mutation and .revolution

Great prophets and reformist men of the world have always chosen revolutionary method when they faced such societies, and made their steps in the way of jihad and .fight until the last drop of strength

Noah, Abraham, Moses, Jesus and especially prophet of Islam, peace be upon him, .were all revolutionary men

Other men and women who changed the feature of the history and were turning points in the way of human life or their own societies were all revolutionary people and this is living evidence that correcting these kinds of societies are not possible .without a revolution

But, about correcting general conditions of the world and removing current system, which is based upon wasting active powers, discrimination, oppression and injustice, and replacing it with a "fair system" free of

these disharmonies, the situation is more clear; because this the most revolutionary act which should be performed in the world, and broader and more expanded than .any other revolution

In this case, how is it possible for such expanded and fundamental change to happen !?through gradual reforms

:Here, it should explicitly be said that

If present world, which is full of impartiality, oppression and corruption, has to be taken away from the chasm of destruction and inexistence then expanded revolution .should happen in that

:Revolution in all fields

In intellectual, cultural, moral, economical, political, and in the fields of laws and .programs

### ?Material or Spiritual Revolution

Another discussion which can complete previous discussion is that, by considering several evidences which show that finally human life will see the brightness, and the dark clouds of insecurity and injustice will be removed from the sky of human civilization, this question arises that will the expanded revolution which should execute this plan be performed through the perfection of material laws or should this ?goal be achieved by the help of spiritual assets

And in other words, is continuing the conditions of “current one-dimensional life” and completing that capable of execution of such plan, or should the change happen from this point and one-dimensional perfection gives its place to multidimensional :perfection

,Human values to be revived

,Moralities to be utilized in an expanded way

,Faith and Affection to be revived

?And by using these assets, rebellious mechanical and material life to be restrained

Noticing the main roots of present misfortunes and disharmonies shows that completion of this situation is in

.fact, completion of misfortunes! And continuing this way will be continuing the crises

:Because

Today, democracy and government of people over people is known as the fairest way of government, that in most parts of the world only its name can be heard; assume that this type of government is established all around the world, then that is the .beginning of all big problems

:Explanation

:We see at a glance that there are only four types of government in the world

Autocracy in its main feature: the purpose if individual autocracy, which its ( ۱ conditions are clear in the past and the present and it is possible to say in a short sentence that: The source of any kind of slavery, misfortune, misery and .backwardness of humans is this deadly type of government

Autocracy in the clothes of democracy: it means the same individual bloody ( ۲ autocratic and oppressive government, which has worn the clothes of democracy and brings its title and pretends democracy by establishing "false parties and assembly". That party and assembly which the list of its members and leaders is written and ready before the establishment and the players wear their clothes behind the scene .one by one and get ready for playing their roles by appearing on the scene

Behinds the scene, they all eat and drink and laugh and deride together, but when they come on the scene one agrees and the other opposes, one of them is in the progressive wing and the other is in the constructive wing, one is

coordinator of this wing and the other is coordinator of that wing, they start fake fights for deceiving the public, who aren't deceived by these acts anymore; even they !attack each other by closed fists and angry faces for completing this scene

This kind of government was not available in the past history, because people and even dictators were frank, and maybe they didn't think that it is possible to offer .autocracy in the shape of democracy

This type of government is the phenomenon of our age, the age of concisions, duplicities and the age of changing faces! And it is bitter fruit that its kernel belongs to the past and the shell belongs to the present, and its only goal is to delay the date of .freedom of nations for some days and is capable of nothing other than that

Dictatorship of the Proletariat: this type of government was not available in this way (۳ in the past, and it is product of mechanical age and exclusive to communist countries, in which "proletariat" (workers) takes the power and achieve its desire in all aspects .under the title of Marxism

Although, Marxists themselves have chosen the title "Dictatorship of the Proletariat" as the motto of their government, but regardless of the meanings which are hidden inside this title, it should be studied that whether proletariat governs such societies or members of the central committee of the party and its secretary general, a party which neither is comprehensive nor have free elections nor have a

sign of democracy, and autocracy and tyranny of the heads of the government, and violence and depriving people from freedom in that is not hidden to everyone.

While history is being written and the list of governors and rulers is being compiled, is it possible to put the names of Stalin, Khrushchev and Mao Tze Tung except in the category of the most rigorous autocrats whom their governing time remembers burdensome miseries of humanity!

It is true that the leaders of these societies make effective steps in adjusting the capitals and it is true that they end the time of legendary wealthy persons, but is it possible to ignore this clear fact that they consume billions of the wealth of their countries foe strengthening the bases of their powers, and perform whatever they want unbridled, and take the right of criticism, revision and strike and any kind of questioning from their people.

۴) Democracy in its main feature: this kind of government, which is considered as the best and the most complete way of government in today's world, and even pretending and claiming that is a cause of pride for many of the leaders, needless to mention its objective and external existence, is summarize in one sentence:

In this system of government, all people from any group or class can seemingly go to voting boxes freely and choose their real representatives, and give their future to them for some years, under circumstances.

They also seemingly legislate the laws, which consider that are useful for people,

.freely by consultation

And sometimes the representatives choose the chairman of this executive committee .”and sometimes directly by people, that is called “prime minister” or “president

## Defects of Democracy

But, by all the advantages and benefits which can be seen in this type of government, when we look inside it and its final product then we see that, despite its beautiful :appearance, it is so scary; because

Group Exploitation – The first product of this system, which is government of ( ۱ “majorities”, by considering that always minorities are limited and few people who can be ignored in group calculations, is that permits group exploitation and permits fifty-one percent of the world to impose their thoughts and goals to the other forty-nine percent, and ignore the benefits of a considerable group which is only two percent, and even sometimes one percent, fewer than them for saving the benefits of the .majority

And this is a strong strike to justice and freedom in the world of humanity, which is .being performed under the title of the most developed type of government

Minorities in the shape of majorities- Worse than that is in this type of government (۲ “minorities” are often appear in the shape of “majorities”, and impose their beliefs to them forcefully; in the way that those who possess “wealth” and “power” brainwash the majorities and deviate the thoughts to the way of their desire by having mass media and by feeding their desired goals, purposes, programs and persons, directly and indirectly, to commercial media, radios and televisions in

the way practically a government appears that moves only toward the benefits of this .(multiplied minority (those who excessively demand power and money

Accordingly, it is no surprise that in countries, which are governed by this system, governments are "usually" supporters of bourgeois and big capitalists (although seemingly free lections are performed by public participation and written participation .(of them in voting boxes

Albeit, if majority can firstly dethrone this group and then perform an election then maybe the real majority rules the society's destiny, but this matter will also be put in a .loop and becomes impossible

And if we can justify the government of real majority over minority (assumedly) in some way then certainly, government of minority over the exploited majority is not .justifiable anyway

Equal, in the conditions of inequality – In this governing system, any person in any (۳ :condition has the right of one vote, which means

A great scholar is completely equal to an illiterate person; an aware, experienced and nationalist politician is equal to an inexperienced person, and a virtuous reputable ... human is equal to a polluted infamous criminal thief

And this kind of injustice is clear because one of these two can be thousand times .more future-maker than the other

It is true that if we want to make differences between people then we will face unclear criterion, but whatever it is, this is a kind of deficiency, which is included in the .nature of western material democracy

Following instead of leadership – In this system, governments and (۴

representatives of assemblies certainly oblige themselves to observe the demands of majorities (unconditionally), because they are counting on them for the present and .the future, and without this following, their positions and powers will be in danger

Therefore, in the nature of this way of government, the issue of leadership is practically replaced with following, and social corruptions, oppressions, aberrances and pollutions, which are majorities' favorites, from any kind, are followed and even .resonated

By considering this fact, it is no surprise that for example we see that unfortunately, the Parliament of England enacted the law of "homosexuality"!, because homosexuals !have representative and even representatives

By considering what was said, you will confirm that how much this material ideal :government is non-ideal because

Firstly, material laws, by assuming that are useful for weak persons and spread the justice, have no execution assurance, because the matter of "justice" that is accompanied by ignoring lots of benefits and material facilities, doesn't have a correct and wise definition for powerful persons in an environment which all values are specified according to material criterions; therefore, in such environments, only weak .people claim justice and equality not powerful persons

But, if spiritual values are considered then justice will have also a definition for them, because in execution of justice, although they lose some of their benefits, but they will .reach a spiritual value and superiority

Clear example of this matter is expanded international organizations, which established after the Second World War. These organizations, which are the most important so-called centers for

providing universal peace and thinker politicians of the world participate in them, have been a plaything for the influences of nig powers or a conference hall for small .governments that can express some of their opinion in there, until now

Secondly, historical studies and experiments show that excessive desires of human have been never saturated through material means; it means that a person has .never reached a stage that says this much is enough for me

Human desires are unlimited in this kind and material facilities, whatever they are, are still limited and these limited facilities cannot fulfill those unlimited desires and this "contradiction of facilities and demands" has made war the everlasting equipment of .material life

But, if spiritualities and belief of God, and noticing to human and moral values and responsibilities before that great source who is above the entire material and secular world, are revived in the hearts of humans then it can restrict this instinct and utilize in .a correct way and establish peace and security instead of war

And in other words, excessive demands of humans can be saturated with spiritual matters, which are unlimited, and that contradiction, which was the main reason of .war and oppression, will be removed

## Necessary Preparations for Universal Government

### General Preparations

Even if we are very optimistic and hopeful, still we should know that reaching a stage :of history in which

All humans gather under one flag and all terrible weapons to be removed from the ;earth

;And classes, with the definition of exploiter and exploited, to be removed

And conflicts and

dangerous political and military games of superpowers to be forgotten forever and the world to become free of sick name of “superpower” and frightful nightmare of ;their evil powers

And unhealthy and destructive economical competitions give their place to public ... cooperation toward a better and more pure life

.Is still soon and needs general preparation

But, as in recent times, changes are being made fast then we shouldn’t consider that .very far like a sweet dream

But anyway, four preparations are necessary in order for the world to accept such :government

**Intellectual and Cultural Preparation (۱**

It means that level of thoughts of the people of the world develops in the way that they understand the issue “race” and “different geographical regions” are not considerable issues in human life; the differences of colors, languages and lands cannot separate humans from each other; tribal and group fanaticisms should die forever; hilarious thought of “superior race” should be thrown away; factitious borders with barbed wires! And wall like the ancient wall of china! Cannot separate .humans

But, as sunlight and lively breezes, and raining clouds and other gifts and powers of the nature never pay attention to these borders and all of them move around the entire earth and practically consider the world as one country, we humans also reach .this level of intellectual growth

And if we carefully notice then we see that this thinking way is going to be created and completed among aware and open-minded the people of the world, and day by day the number of those who think

.about the issue of “world-country” is increasing

Even today, the matter of united global language is being discussed in different .places

**Social Preparations (۲**

The people of the world should become tired of oppression and injustice and available systems and feel the bitterness of this material and one-dimensional life, and even become disappointed of solving current problems by continuing this one-dimensional .way

The people of the world should understand that what was being promised in ۱۸th and ۱۹th centuries in the light of mechanical developments was in fact nothing more than .an imagination, or like a mirage in front of the eyes of thirsty travelers in a hot desert

Peace and welfare and security of the people of the world were not provided and .even material and spiritual conflicts and insecurities expanded

Making ostensible amazing laws didn’t remove oppression, discrimination, exploitation and huge class differences, even previous corruptions appeared in larger .scales and more dangerous forms

Understanding present conditions of the world first makes the condition of thinking, and then hesitation and finally disappointment and readiness for a multilateral .revolution based upon new values

This is the thing if is not achieved then it is not possible to reach such level, exactly the .same as an abscess that should be treated when the time has come

**Technological and Communicational Preparations (۳**

Contrary to what some persons assume that reaching the level of social perfection and a world full of peace and justice will certainly be possible accompanied by destruction of modern technology, existence of these developed industries doesn’t disturb a fair universal government and even, it

.may not be possible to achieve such goal without that

For establishing and then controlling a universal system, series of super-modern equipments are needed in order to travel throughout the world and check everywhere in a short time, and to get information from any place and in case of necessity to move necessary equipments and facilities from one side of the world to the other side, and to broadcast needed messages, information and warnings to the .entire world in the shortest time

If industrial life returns to previous conditions and for example it needs one year for sending a message from one part of the world to the other part then how is it possible ?to govern the world and expand the justice in everywhere

If too much time is needed for being informed about the aggression of a person or a group, which even certainly it is possible to exist in such world, and sending forces for making peace then how is it possible to provide truth, peace and justice throughout !?the world

Briefly, undoubtedly such government needs to be informed about everywhere at the moment and to have complete dominance over any place for establishing order and justice in the world, in order to train and lead the people who are ready for correction and inform them and awaken and revive them, and in unrighteous people want to .rise, repress them

Those, who think other than this, maybe don't thing about the concept of universal government and compare it with government of a

.small region

Essentially, the world which wants to reach such level should have expanded and public means of training in the way that executes major part of correctional programs with "self-awareness" and "self-helps" of people and reviving the soul of public "self-awareness" and "self-helps" and needs the most powerful global cultural centers and mass media and the most complete books and publications and like them, that none .of them is not possible without the best and the most advanced industrial equipments

Yes! If all the acts had to be performed by "miracles" then existence of such system would be possible without developed industrial equipments but is it possible to !manage the lives of the people of the world by miracle

Miracle is a logical exception in current system of the nature, for proving the legitimacy of a divine religion, not for governing the society forever. This act should be .performed based on natural laws

.Albeit, we will talk about this issue, later

## Waiting

### The Definition of Waiting

Waiting" and "providence" is the state of a person who is not satisfied with current" .conditions and tries to make the conditions better

For instance, an ill person who is waiting for betterment, or a father who is waiting for his son to return from the journey, they are uncomfortable because of illness and .separation from the son and try to make the conditions better

Also, a businessman who is not satisfied with the disordered conditions of the market :and is waiting for economical crisis to end, this one has two conditions

Unfamiliarity with"

."present conditions" and "Trying for better conditions

Therefore, the issue of waiting for the government of truth and justice of "Mahdi" and the rise of universal peacemaker is in fact composed of two elements; the element of ."denial" and the element of "fixation

The element of denial is the same unfamiliarity with present conditions and the .element of fixation is demanding better conditions

**Waiting in the Depths of Human Nature**

Contrary to those who think that failures and disharmonies throw the seed of waiting for the advent of a great peacemaker in minds, love of this matter is related to the .depths of human nature; sometimes strong and sometimes weak

In other words, human will finally face this matter in two ways, the way of affection and the way of wisdom and hears the promise of this advent in two tongues of ."nature and wisdom

And in a clearer way, belief of the advent of universal peacemaker is a part of "love of awareness", "love of beauty" and "love of goodness" (three of four dimensions of .human soul) that without such advent these loves will end in failure

Maybe this expression needs more explanation and that is we know "love of perfection" is an immortal flame that has conquered the entire human soul; he wants to know more, he wants to see more of beauties, he wants to have more benefits from the goodness and totally provide more of whatever he considers as the mean of .development and superiority

Never, appearance of these motives can be related to social and mental factors. Although these

factors have a big share in weakening or strengthening them, but their main existence is a part of human mind and a part of main dimensions of his soul; because .no society and nation have ever been empty of these motives

Briefly, affection of human to development and perfection, to wisdom and beauty, to goodness and justice is a genuine affection, forever and immortal; and waiting for the (!advent of a great universal peacemaker is the ultimate of this affection. (Attention

How it is possible that love of multilateral perfection is available inside the human soul but doesn't wait for such matter! If is it possible to achieve the perfection of human !society without that

Therefore, those who had no failure and crisis in their lives have such feeling inside .their souls ... in one side

On the other side, as limbs and parts of human body helps his perfection and development and we cannot find a limb in body which has no role in this developing movement, mental characteristics of human are also like this; which means any of .them has an effective role in development of his genuine goals

For example, "fear of dangerous factors" which is available in any human is for saving .him from the danger

Anger", when the person finds his benefits in danger, is a mean of increasing the" defensive power and mobilization of all reserved physical and spiritual powers for saving his benefits from the danger. Therefore, love of perfection, love of peace and justice are also the means

of reaching this great goal and is like a powerful engine, which moves the wheels of human soul forever in this way, and helps him for achieving a world full of peace and .justice

On the other side, feelings and mechanisms, which are available in the body and the soul, cannot be in disharmony with the universe of existence; because the entire universe of existence is an integrated unit and our existence cannot be separated .from the rest of the universe

We can conclude well from this integration that any genuine love and affection, which is available in our soul, is the reason for having its "loved one" and "goal" out there in .the universe and this love is a mean for moving us toward that

It means that if we become thirsty and have the affection of water then it is the reason for the existence of water that the universe of creation has placed its affection .inside us

If we have the affection of opposite sex then it is reason for the existence of opposite sex out of us; and if we have the affection of beauty and wisdom then it is the reason .for the existence of beauties and wisdoms in the universe of existence

And we easily conclude from that point that if humans are waiting for a great peacemaker, who fills the world with peace and justice and goodness, then it is the reason that such ultimate in perfection of human society is possible and it is practical that its

.love and affection is inside our souls

Generality of this belief in all religions is also another sign of its genuineness and reality, because a thing, which is the result of exclusive and limited conditions, cannot be this much general. It is only innate matters that have such generality; and all of these are the sign for this matter that this promise has been announced in the soul of humanity, from the tongue of affection and nature, that finally a great peacemaker .will rule the world under the flag of peace and justice

### The Philosophy of Waiting

:Maybe this question also appears in your mind that

What is the result of talking about the future of the world of humanity in today's ?world

Today, we have lots of problems and we should think of overcoming these problem, ?what do we have to with the future

Finally the future will come, whether good or bad, those who are alive until that day !will have its benefits and those who have died, may rest in peace

Anyhow, this issue is currently "credit" and has no positive and constructive in our !today's life

But, these are the expressions of those who look at events superficially, and assume that today is apart from yesterday and tomorrow; and consider that the world .consists of separated and distinct units

But by considering that the sources of "today's events" are in the past and we should build the future from today, and the fact that noticing to a "dark" or "bright" future has an immediate reflection in today's life

and our positioning against events, it is clear that we should precisely study the past and the future for the sake of today and soon we will see that how much constructive .is this great waiting

But surprisingly, some of the writer not only denied the positive aspect of this matter, but they have affirmed that waiting for such future has negative effects in !performance of today's social powers and reduces their speed

And more surprisingly, some believe that belief of a bright future is a reflection of .deprivations of the loser class, which usually appears in religious form

But, it is undeniable that some narrow-minded have misused the issue of waiting and by expressing that we are waiting for such advent, has disclaimed all responsibilities !and has placed the issue of waiting, and limited to the expression, instead of them

For removing any kind of misunderstanding from both sides, I think it is necessary to :mention a part of the article, which I wrote some while ago about this issue

**Impulsive Judgments**

However a group of orientalists insist on showing the belief of the existence of a great universal peacemaker as a "reflection" of disordered conditions of Muslims during ;dark ages of history

However a group of eastern and Islamic scholars, who are influenced by western thoughts, expand this thinking way; and even they insist on considering the belief of existence of "Mahdi" and universal peacemaker as an imported thought which is ;derived from the beliefs of the Jews and the Christians

And however some of materialist sociologists

try to make a reason from the issue of waiting for the advent of Mahdi for their belief that "this belief has an economical root and has been made up for stupefying the ;"minds of exploited people

By all these discussions, it should be considered that believing such advent has an innate root in all souls, which has penetrated inside the depths of human affections and feelings, and a genuine Islamic root that can be seen in important Islamic .resources

But, maybe limited researches of these researchers on the one hand, and being interested in finding "material justification" for any religious thought and belief on the .other hand, has made these types of thoughts

It is interesting that some western researchers like "Margoliouth" began denying :Islamic Ahadith about Mahdi(as) and says

Anyway that these Ahadith are interpreted, there is no convincing evidence that we assume that the prophet of Islam (S) has considered the advent of one Mahdi necessary and certain for reviving, completion and strengthening of Islam; but civil war among a united generation after the demise of Prophet (S) and chaos of the world of Islam that happened because of their disagreements and conflicts, caused the thought of the advent of "savior" to be adopted from the Jews or the Christians, ."who are waiting for the advent and the return of "messiah

I don't know that which books of Islamic resources "Margoliouth" has seen about this matter and how he didn't find anything convincing in their interpretations, while there are affirmed Ahadith in

important resources of Shiites and Sunnis about this advent, and sequence of these .ahadith approximately reaches the source

How all Islamic scholars and researcher, approximately without any exception (except some few persons like Ibn Khaldun, who has doubted in Ahadith of Mahdi in the preface of his history), have no discussion about the issuance of these Ahadith by Prophet (S) and the discussions are all about the branches and side matters, but only ?"Margoliouth" haven't convinced

.This is the question, which he himself should answer

:Meanwhile, others say that

We don't consider the act and motives of this general waiting; we observe its results, which cause to bear the pains and patience against disharmonies and surrendering to .oppressions, and escaping from responsibilities

We observe that, this waiting moves suffered people to a dreamy world and distracts them from what is going on around them and encourages them to idleness and .escaping from social obligations

And in other word, individually, it is a factor of inaction and socially, a tool for stopping .anti-imperialism movements and anyway its negative effects are obvious

But in our opinion, an aware researcher, who doesn't want to judge from a far point and oblige himself/herself to observe all the issues related to "motives and results" .closely, cannot suffice to these impulsive judgments

Now, let us study the motives and results and effects of waiting one by one impartially and find out that whether the reason of its appearance is failures or series of innate and wise realities, and are the effects of that constructive

?and positive or negative and unfavorable

## Constructive Effects of Waiting

Does believing in such waiting moves the person into dreams in the way that he/she becomes unaware of what is going on around him/her and surrender him/her to any ?condition

Or, indeed, this belief is a kind of invitation to rise and individual and social ?construction

?Does it produce movement or inaction

?Does it make responsibilities or the cause of escaping from responsibilities

?And finally, is it stupefying or awakener

Before explaining and studying these questions, noticing to a point is very necessary and that is, whenever the most constructive orders and the most excellent concepts are utilized by inexperienced, incompetent or exploiter persons then they may transform them in the way that they have results completely against the main goal and move in opposite direction; and this matter has many of examples and as we will .see the issue of "waiting" is like them

Anyhow, for getting rid of any mistake in calculation in these discussions, water should be taken from the headspring in order not to have the contaminations of .streams and canals in the way

Accordingly, in the discussion of waiting, we refer to main Islamic texts and study different tones of narratives, which affirm the issue of "waiting" in order to find the .main goal

!Now, pay careful attention to some narrative

Someone asked Imam Sadiq (as) that what do you say about a person who has the guardianship of the Imams and is waiting for the appearance of the government of

?truth and dies in this state

:Imam(as) answered

هو بمنزله

من كان مع القائم فی فسطاطه – ثمّ سکت هنیئه – ثمّ قال هو کمن مع رسول الله) ص (

He is like the person who has been with the leader of this revolution in his tent) (headquarters) – then stayed silent for a while – and said he is like the one who has .((been with prophet of Islam (in his battles

:This meaning has been quoted in many narratives with different expressions

In some narratives

بمنزله الضّارب بسیفه فی سبیل الله

.Like a swordsman in the way of God

And in some other narratives

کمن قارع بسیفه مع رسول الله

.Like the one who strikes the head of the enemy with sword beside prophet

In some others

بمنزله من کان قاعداً تحت لواء القائم

.Like the one who has been under the flag of He Who Arises

And in some other narratives

بمنزله المجاهد بین یدی رسول الله) ص(

.(Like the person who performs jihad before the Prophet (S

And in some others

بمنزله من استشهد مع رسول الله

.(Like a person who becomes martyr with the Prophet (S

These metaphors which have been mentioned in these narratives about the advent of

his holiness Mahdi (as) are very meaningful and clear the fact that there is a kind of relation between the issues of "waiting" and "jihad" and fighting against the enemy, in (!its latest form. (Attention

Also, in several narratives, waiting for such government has been introduced as the .best form of worship

This meaning has been quoted in some Ahadith from the Prophet (S) and in some other Ahadith from Imam Ali (as); we read in

:a Hadith from the Prophet (S) that he said

"افضل اعمال امّتی انتظار الفرج من الله عزّ و جلّ"

.The best act of my nation is waiting for an opening from the side of God

:And we read in another Hadith from the Prophet (S) that

"افضل العباده انتظار الفرج"

(The best act of worship is the waiting of the opening)

This Hadith clears the importance of waiting about our discussion, whether we consider the meaning of opening as in general meaning or its exclusive meaning .which is the advent of universal peacemaker

These expressions say that waiting for such revolution is always accompanied by an .expanded and continued jihad

And if belief and waiting of universal government of the Mahdi penetrates to the roots then will be the source of two series of continued acts (because the effects of superficial beliefs may not go further than expressions and dialog but deep beliefs :always have expanded practical effects); these two series of acts are

Renouncing any kind of cooperation and harmony with the factors of oppression and corruption and even fighting and conflict with them, on the one hand; and self-improvement, self-help and attracting physical, mental, material and spiritual .preparations for that universal united government to be formed, on the other hand

And if carefully notice then we will see that both sides of that are completely .constructive and the cause of motivation, awareness and awakening

By considering the main definition of "waiting", the meaning of narratives about the reward and the result of the act of those who are waiting

.will be understood well

Now, we understand that why those who are really waiting have been considered as those who are in the tent or under the flag of his holiness the Mahdi(as), or the one who is fighting with sword in the way of god or is inside his blood or has become .martyr

Aren't these different levels and stages of jihad in the way of truth and justice, which !is appropriate with the amount of readiness and level waiting of individuals

It means that as the amount of self-sacrifice of Mujahids in the way of God and their role are different, waiting, self-improvement and preparation have also completely different levels that each of them is similar to one of those about "preliminaries" and "results"; both of them are jihad and both of them need preparation and self-improvement. A person who is in the tent of the leader of such government means that is standing in the headquarters of a universal government; such person cannot be a negligent, uninformed and ignorant person; that place is not a pace for everyone; there is the place of those who are truthfully competent for such important .situation

Also, a person, who has weapon in his hands and fights beside the leader of this revolution against the oppositions of his government of peace and justice, should .have enough spiritual, mental and martial readiness

## Waiting Means Complete Awareness

### point

If I am a tyrant or an oppressor then how can I wait for the one whose sword is !looking for the blood of oppressors

If

I am polluted and impure then how can I wait for a revolution that its first flame !captures polluted people

An army, which is waiting for a great jihad, increases martial readiness of its soldiers and blows the revolutionary soul of into their bodies and corrects any kind of .weakness

:The condition of “waiting” is always proper for the goal, which is waiting for

Waiting for a normal traveler to come from the journey

Waiting for the return of a dear friend

Waiting for fruit collecting and harvesting season

...Waiting for school season

.Each of these waiting is mixed with a kind of readiness

In one of them the house should be prepared and greetings means should be provided, in the other one needed equipments and sickle and combine ... and for the .other one, books, notebooks, pen, school uniform and like them

Now think that those who are waiting for the rise of a great universal peacemaker, in fact, they are waiting for a change and revolution which is the most expanded and .essential revolution of human revolution during the entire history

A revolution, which, contrary to previous corrective revolutions, is not regional and is not exclusive to one aspect of the aspect of life, but it, includes all aspects of human life adding to being general and sweeping; it is a political, cultural, economical and .moral revolution

Currently, we don’t discuss about the matter that what is our reason for such .revolution to happen

We postpone this to another discussion, because in this discussion, our goal is only the

results

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and the effects of such belief and waiting that is really stupefying as some of .materialists have assumed or is it motion-maker and corrective

We said before that, "waiting" always consists of two elements of "denial" and "fixation"; dissatisfaction of present conditions and love and affection for better .conditions

The first aspect of the resolution, which is the aspect of "denial", is removing the factors of disorder, corruption, destruction and washing the plate of society from the .opposite sketches

After this stage, it is the time for the aspect of fixation, which is placing the factors of .correction and construction

The combination of two concepts of "waiting" and "universal revolution" clears what we said before; it means that, those who are waiting for such revolution, if they are truly claiming (not like the false imaginary ones) then certainly the following effects :will appear in them

### Personal Self-Improvement (۱

The universal government of Mahdi needs ready and human-valued individuals, before anything else, who can bear the heavy weight of such expanded corrections; and firstly, it needs the increment of intellectual, awareness and spiritual and mental readiness level for cooperation in execution of this great program. Envy, narrow-mindedness, mistrust, childish and unwise conflicts, and totally any kind of concision .and separation are not proper for the position of those who are really waiting

The important point is that the one who is really waiting for such important program .cannot be the spectator, and should stand in the row of real reformists

Believing in the results and the effects of such change never

lets him/her to stand in the row of oppositions and standing in the row of accordant ones also needs to have pure acts and purer souls, to have enough courage and .awareness

If I am impure and polluted then how can I wait for a change and revolution, which its !flame captures me first

An if I am corrupted and incorrect then how can I count the days for the system in which corrupted and incorrect persons have no place, even they are outcaste and !hated

Isn't this waiting enough for purification of my spirit and thoughts and washing my !body and soul from pollutions and impurities

An army which is waiting for the jihad of freedom, surely goes to the state of complete alert; gains the weapon which is proper for such battlefield; corrects the available weapons; builds the necessary forts; increases martial readiness of its soldiers; encourages its soldiers; and keeps the flame of affection and desire for such fight alive in the hearts of each its soldiers; an army which doesn't have such readiness is not in the state of waiting at all and if claims then it is lying; waiting for a universal peacemaker means complete mental, moral, material and spiritual .readiness for correcting the entire world

Imagine that how much such readiness can be constructive! Correcting the entire earth and finishing all oppressions and disharmonies is not a joke! It cannot be a simple act! Readiness for such great goal should be proper to that; which means should have its

.width and depth

For achieving such revolution very great and serious, very powerful and undefeatable, extraordinary, pure and honorable men are needed who are completely ready and have deep knowledge and vision; and self-improvement for such goal needs the deepest moral, intellectual and social programs to be utilized; this is the meaning of real waiting! Is there anybody who can say such waiting is not !constructive

### Social Self-Helps (۲

Those who are really waiting have also the duty to try to correct others adding to correcting themselves; because the great and heavy program which they expect is not an individual program; it is program in which all the elements of change should participate; they should work as a team; efforts should be in harmony and the depth and width of this harmony should be as great as that universal revolutionary program .which they expect

In a vast battlefield nobody can ignore others, and has the duty to correct any weakness which he sees in any place, and amends any vulnerable position, and strengthens any weak part; because execution of such program is not possible .without active and coordinated participation of all those who fight

Therefore, those who are really waiting, besides trying to correct themselves, also .consider it as their duty to correct others

This is another constructive effect of waiting for the rise of a universal peacemaker! And this is the philosophy of many glories and superiorities, which have been .mentioned for those who are really waiting

### Not being solved in Corruption of the Environment (۳

When corruption dominates, and corrupts most of the people, sometimes pure

people is entrapped in a hard mental dead-end, a dead-end which is the result of .disappointment from reforms

Sometimes, they think that no time remained and there is no more hope for corrections, and it is a waste of time to try to remain pure; this disappointment may gradually attract them to corruption and consolidation with the environment and cannot keep the self as righteous minority against unrighteous majority, and considers disharmony with congregation as a mean of disgrace (referring to a Persian .(proverb

The only thing which can blow the soul of hope into them and encourage them to resistance and continence and don't let them to be solved in corruption of the environment is the hope of final correction; only in this case they don't give up trying .for keeping their purity and even correcting others

And if we see that in Islamic orders, disappointment from being forgiven is considered as one of the greatest sins and maybe unknown people is surprised that why disappointment from the mercy of God is this much important - more important from many other sins - its philosophy is that the sinner, who is disappointed from mercy, sees no reason for compensation and at least stopping the sins, and his/her logic is :that

I am drowned, whether one meter or hundred meters; I've been disgrace in the" entire world, why should I be sorry; there is no color darker than black, at last it is hell, and now I have purchased it for myself, what should

"!I fear from

But when the light of hope shines on him/her, hope of forgiveness of god and hope of changing the present conditions, a turning point appears in his/her life and maybe .encourages him/her to stop performing sins and to return to purity and correction

Accordingly, hope can be considered as an effective corrective factor in correction of corrupted people, also, righteous people, who are living in corrupted environments, .cannot free themselves without hope

Therefore, waiting for the advent of a peacemaker whose appearance is more excepts as the world becomes more corrupted, has mental strengthening effects on believers and insure them against powerful waves of corruption. They won't be disappointed by the expansion of corruption of the environment; even they see the goal in front of them and try more eagerly to fight against the corruption and for .continence

We conclude from previous discussions that, waiting has stupefying effect only if its meaning is distorted and transformed, as some of its oppositions have distorted that; and some of its accordant ones have transformed, but it is executed in its real meaning in society and for individuals then it will be an important factor of correction, .self-improvement, motivation and hope

One of clear evidences which confirms this matter is that it is quoted from great :leaders of Islam beneath the verse

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِی الْأَرْضِ

Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, (Surah

(Nur۲۴:۵۵

Mahdi and his companions). And we) "هوالقائم و اصحابه" That the purpose of this verse is the verse has been descended about Mahdi)) "نزلت فی المهدی" :read: in another hadith "الّذین آمنو منکم و عملو while in this verse Mahdi and his companion are introduced as الصّالحات". (Those who believe and perform righteous acts).

Therefore, realization of this universal revolution is not possible without a fortified belief that dispels any kind of weakness, humiliation and incapability and without righteous acts which open the way for correction of the world; and those who are waiting for such program should both increase their level of awareness and .knowledge and try to correct themselves and their acts

Only such people can promise themselves living in his government, not those who are !in coordination with oppression and injustice

!And not those who are stranger with belief and righteous acts

Not cowards and despised persons who fear from anything even their own shadow !because of weakness of belief

And not inactive and lazy and useless persons, who is sitting inactive against the corruptions of their living environment and society and stayed silent and don't even .try to fight against corruption

!Yes the real waiting is this

## Great Universal Peacemaker in Islamic Resources

### Characteristics of Universal Leader

We studied the appearance of a great universal revolution for removing oppression and injustice in an expanded view in previous discussion and we reached the point :that

Foreseeing such revolution is completely acceptable by the logic of wisdom and the

.guidance of innate nature

But it should be considered that rational proofs only show a general

plan about this matter, but it is not possible to specify the details of this plan and the .leader of such revolution in this way

We should at least know that: this revolution – which means the greatest happening of human history and the greatest and the most expanded revolution of the world – will certainly be performed by the leadership of a person who has the following .characteristics

Extraordinary expanded knowledge and deep vision (۱

Sharp sight, unexampled foresight as the vastness of the world of humanity (۲

Having analyzed revolutionary plans for all the fields (۳

Courage and broad and liberal scope and extraordinary ambition (۴

Purity, virtue and honesty as much as his vase goal (۵

Seeing all aspects of life and not being restricted to material aspect (۶

A great soul, which is beyond categorizations, opposing groups and ( ۷ shortsightedness of personal interests and beyond available habits and traditions and .schools

Also, revolutionary army of such leader should be trained excellently in order to be .able to execute such great plan

Unknown, shortsighted, cowards, less ambitious, polluted, undecided and non-!revolutionary members have no place in this revolution

Now, we want to leave this general discussion and study the appearance of this great universal peacemaker in Islamic resources, because by all predictions which have been done in approximately all religious resources of the world about such appearance, but in no religion this issue has been discussed as much as Islam and its .details have not been noticed this much

It is interesting that, what have been mentioned in Islamic

resources about this matter interestingly matches what we reach to through "reason and wisdom"; this accordance and harmony has to effects:

On the one hand, assures us more to the judgments of wisdom.

On the other hand, makes us more optimistic about the genuineness of Islamic teachings.

### Great Universal Peacemaker in Qur'an

Qur'an which means the most important Islamic resource has only an essential and general discussion about this matter like many other matters, without mentioning the details of the issue; and in other words, verses of Qur'an follows what we had in reasoning of wisdom and innate intuitions, which means, informs us about the happening of a government of universal peace under the shadow of faith.

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We mention some examples of verses, which have introduced this discussion, as follows:

۱) we read in Surah al-Anbiya' (the prophets):

وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِىَ الصَّالِحُونَ إِنَّ فِى هَٰذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ

Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous shall inherit the earth." Verily in this (Qur'an) is a Message for people who would (truly) worship Allah. (Surah Anbiyah ۲۱: ۱۰۵-۱۰۶)

First, the definitions of these words should be noticed:

"ارض" refers to the entire earth and includes the world completely, except that it has a specific reference.

"ارث" literally means a thing, which reaches a person without any transaction and business, but in some cases of holy Qur'an "ارث" has been mentioned in the meaning of victory of a righteous nation over the unrighteous ones and using their facilities and

.benefits

essentially means any kind of book and text; but usually, it refers to the book of "زبور" "David" which has been called "Psalms of David" in the Old Testament; and it is a refers to all "زبور" collection of sacred poems of King David; it is also possible that .(previous divine books (before Qur'an

essentially means anything which advices or reminds, but in above verse, it has "ذِكر" been interpreted to the divine book of Moses (as) (Torah), according to the fact that it refers "ذِكر"and according to another interpretation , "زبور" has been introduced before :to holy Qur'an because it is mentioned in the verses of Qur'an

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

(Verily this is no less than a Message to (all) the Worlds (At-Takwir ۸۱:۲۷

(!means "adding to". (Attention "مِن بَعد" Therefore, the phrase

means competent and righteous and when it is mentioned in its absolute "صالح" definition, it includes competence in everything; scientific competence, moral .competence, competence in faith, virtue, knowledge and management

:And accordingly, the meaning of the verse is this

We wrote in Psalms adding to holy Qur'an (of after Torah) that my competent and righteous servants will have the earth; and it is enough for the group of worshipers (and those who make their steps in the way of servitude of god) in order to reach their .goals

if it means all previous divine books) is the reason for) "زبور" Mentioning this matter in .this matter to be available in all divine books as a constant principle

And if the purpose of that

is Psalms of David then maybe it is because David had an expanded kingdom which was in the way of truth, justice and human interests; although it was regional and not comprehensive to the entire world; but it was announced to him in Psalms that a comprehensive universal government, based on freedom, security and justice, is .waiting for the people of the world

It means that when they become enough competent and become the living example and righteous servants of God, they will inherit and gain all the "عبــادی الصّالحون" of .heritages and gifts of the earth, both material and spiritual governments

More explicit and clearer expressions can be found in some narratives, which have .been quoted in interpretation of above verses

For instance, it is quoted in famous interpretation of "Majma' al-Bayan" from Imam :Baqir (as) beneath the above verse that

هم اصحاب المهدی فی آخر الزّمان

.These are the companions of Mahdi (as) in End of Days

Those self-constituted persons men and women who will inherit all the heritages of .the earth; and will have the competence of this great prophecy

It is interesting that, the same exact matter can be found, with different expressions, :in "Psalms of David", which is today included in the Old Testament

:For instance, we read in psalm ٣٧

For the wicked shall be cut off; but those who wait for the Lord shall possess the ٩ .land

Yet a little while, and the wicked will be no more; though you look well at his place, ١٠ .he will not be there

But ١١

.the meek shall possess the land, and delight themselves in abundant prosperity

:Also, in psalm ۳۷, this matter is mentioned with different expressions

for those “blessed” by the Lord shall possess the land, but those cursed by him shall ۲۲ .be cut off

.The righteous shall possess the land, and dwell upon it forever ۲۹

competent ones, righteous ones) which is) ”صـــالحون“ As you can see, the word mentioned in Qur’an is a comprehensive word, which includes “the meek”, “wise men”, .”“righteous ones” and “those who wait for the Lord

And we reminded, it is derived from the verse

انّ فی هذا لبلاغاً لقوم عابدین

Verily in this (Qur'an) is a Message for people who would (truly) worship Allah. (Surah (Anbiyah ۲۱:۱۰۶

That government on the earth is not the final goal of righteous and competent ones, but it is a tool for reaching the final goal, which is perfection of humans in all aspects, .”means “a thing with which they reach their goal ”بلاغ“ because

### Caliphate on Earth

:We read in sura an-Noor

وعـدالله الّذین آمنوا منکم و عملوا الصّالحات لیستخلفنّهم فی الارض کما اسـتخلف الّذین من قبلهم و لیمکننّ لهم دینهم الذّی ارتضی لهم و لیبدّلنّهم من بعد خوفهم امنا یعبدوننی لایشرکون بی شیئاً و من کفر بعد ذلک فاولئک هم الفاسقون

Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen

for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with (Me. 'If any do reject Faith after this, they are rebellious and wicked. (Surah Nur ۲۴:۵۵

In this verse, three things have been explicitly promised to those who form the group .of believer and competent persons

:And we know that there are three pillars in a promise

The one who promises who is God in here; and those who are being promised to who :are

الّذین آمنوا منکم و عملوا الصّالحات

That means righteous believers; and what is being promised which are the three :following matters

۱) "اســتخلاف فی الاــرض" - "government on the earth as the successors of God"; which .means the government of truth and justice

۲) Deference to religion - "spiritual influence and government of divine laws on the "entire life

۳) Converting the fear to security; and removing all causes of fear and insecurity; and .establishment of complete security and peace on earth

The purpose of "deference to religion", as it can be understood from other uses of the word deference, is that the teachings of religion influence all aspects of life constantly and deeply, not in the way of the words peace, freedom and human rights which are today playthings of their false defenders and they only tear their throats for hot mottoes about this matter, and there is no external sign of that; maybe they are just dreamy expressions which

.cannot be achieved in other than the world of dreams

In that day, freedom-giving and life-giving teachings of Islam, not in the form of series of formalities, and not in the form of a bunch of mummified expressions, but as a school of life will expand its roots everywhere and efforts of reconstruction will be .made on the roots, not on branches and leaves and designs

That day, awareness and feeling of responsibility will be public; and its expansion and generalization will prevent some people to play with words, and transform constructive meanings; however, these kinds of acts is only possible to be performed in societies in which there is no public awareness and feeling of responsibility, or it has not reached the minimum needed amount, otherwise, no place remained for this .childish games

That day, personal and individual benefits won't remove correct public judgment, not like today that when a group of removers of human rights give speeches so much exciting, on the chairs of wide and large so-called global assemblies established for defending human rights that mouths remains open wide of surprise; even they consider available declarations about human rights (which in fact they didn't have acted according to any of them) incomplete and not enough, and even leaders of human rights in the world applause for them, because they are friends of each other .and their interests will be in danger without these acts

In that day, peace and security are not mixed with fear, not like the security, which appears

.sometimes in todays, world and it is the result of fear of terrible and horrible weapons

!This is the balance of fear not the balance of peace

This peace is the result of great fear of the painful effects of war not the real peace! Therefore, anytime that balance of fear is disordered then the pillars of this security .and false peace will fall

The result of these three divine promises is preparations for human making and more perfection in human definitions and pure servitude of God, and breaking all idols in all forms

یعبدوننی لا یشرکون بی شیئا.

It is better to look at the expressions of interpreters and what has been said about :the cause of revelation of the above verse

Some of interpreters believe that this verse revealed when the companions of .Prophet (S) had immigrated to Medina

A new movement was formed; a movement that shook the old and rotten society that was filled with superstitions and full of ignorance, oppression, and ignorant .discrimination and naturally the flags of opposition was high in any place

Although, limited but devoted companions of this divine revolution was in fact controlling the situation by using the great dynamism of the new religion, but the number of oppositions was so many and the jangled so much loud that their truthful .cries were lost among them

Severity of opposition of tribes was so much that revolutionary soldiers of Prophet (S) were always alert; they slept every night with weapons and woke up in the mornings with weapons and in tight

.and heavy clothes of war

Continuing this condition for a long time was surely harmful. How is it possible to sleep with armor and boot beside sword and shield? An interrupted sleep accompanied by !awakening

Sometimes, they wished that the time comes when they can sleep one night in peace in comfortable bed; without any threatening danger from the enemy. Neither to fear from the sudden assault of the enemy during prayer nor to fear from their camisado; worship the God freely; break the idols; and live a peaceful life under the shadow of .Government of justice of Qur'an

Therefore, sometimes they worried about their conditions and asked each other that !?will such day come

:Meantime, the above verse revealed and promised them that

Yes, such day will come and this is the great promise of God; certain and inviolable !promise

And we saw in the history of Islam that how that day came by complete conquers of .Prophet (S) over the Arabian Peninsula

This cause of revelation seems completely natural for the verse, but as we are familiar with different verses of Qur'an and their causes of revelation, we know that it is never possible to restrict the vast meanings of verses to the boundaries of their causes of revelation; but always, cause of revelation is one of the examples of the .verse

Specifying a verse to its cause of revelation is exactly like that we throw away a weapon which we were using in war against the enemy after the way, although it is ,still useful

.precious and rare

Albeit, at the end of the age of Prophet (S) a part of the meaning of the verse became practical, but establishment of complete meaning of the verse and caliphate on the entire earth has not been established yet, and world is waiting for that.

The verse promises all competent believers in all ages and centuries that finally, government of the world will be for the competent ones and won't be the plaything for a bunch of selfish dictator imperialist, who pas the world to each other like a ball, forever.

Therefore, we read in narratives that this verse has been interpreted to the rise of promised Mahdi; for instance, "Tabarsi", the precious interpreter, quotes from Imam Sajjad (as) in "Majma' al-Bayan" that:

هم والله شیعتنا اهل البیت یفعل الله ذلک بهم علی یدی رجل منّا و هو مهدی هذه الامّه

This group is those followers of us who accomplish this matter with a man of our (dynasty and he is Mahdi of this nation).

روی العیاشی بإسناده عن علی بن الحسین (ع) أنه قرأ الآیه و قال هم و الله شیعتنا أهل البیت یفعل الله ذلک بهم علی یدی رجل منا و هو مهدی هذه الأمه و هو الذی قال رسول الله ص لو لم یبق من الدنیا إلا یوم واحد لطول الله ذلک الیوم حتی یلی رجل من عترتی اسمه اسمی یملأ الأرض عدلا و قسطا کما ملئت ظلما و جورا و روی مثل ذلک عن أبی جعفر (ع) و أبی عبد الله (ع

And it is narrated from Al-` Ayyaashee by his

that he read the ayah and he (عليه السلام) chain of narrators from `Alee bin Al-Hussayn said: "They are, by Allah, our Shi'a's of the Ahl Al-Bayt and this act Allah for (عليه السلام) them by His hand a man from us, and he is Mahdi from this Ummah, and he is who the said: 'If there does not remain (even) one day (صلى الله عليه وآله وسلم) Messenger of Allah from this world, Allah would make that day longer until a man from my `itra (lineage) comes. His name is my name, and he will fill the earth with justice like the amount of oppression and tyranny that filled (the earth).'" And it is also narrated like this from Abi and Abi `Abd Allah (عليه السلام) Ja`far

:Source

Al-Tabarsi, Majma` Al-Bayan, vol. ٧, pg. ٢٣٩ - ٢٤٠

.(Then he quotes the same matter from Imam Baqir (as) and Imam Sadiq (as

Afterwards, he adds that the verse is absolute and includes the caliphate on the entire .earth and we should wait for it because the promise has not been realized yet

And in the interpretation "Burhan", several narratives have been quoted from Imam Sadiq (as) and Imam Baqir (as) beneath this verse that the verse refers to the rise of .(He Who Arises (as

existence of a ,"منكم" It is also necessary to remind that by considering the word competent, believer and righteous minority is enough who start their global revolution when the backgrounds are ready, and this sinking ship reaches the coast of rescue

.by their leadership

:It is mentioned in sura at-Tawbah (۳

هوالذّی ارسل رسوله بالهدی و دین الحق لیظهره علی الدّین کلّه ولو کره المشرکون

It is He Who sent His Messenger with guidance and the Religion of Truth, to proclaim (it over all religion, even though the Pagans may detest (it). (Surah Tawbah ۹:۳۳

For understanding the meaning of this verse, we should return to the previous verse, :which says

یریدون ان یطفؤا نور الله بافواههم و یأبی الله الّا ات یتمّ نوره ولو کره الکافرون

Enemies desire to put out the light of God by their mouths, but God intends to (complete his light, although the unbelievers are averse. (Surah Tawbah ۹:۳۲

It is cleared well from this verse that the God's will is to complete the light of Islam .and its real perfection is the time when it covers the entire world

:Then God says this truth more explicitly in the next verse

He is the one who sent his messenger with guidance and religion of truth, in order to .prevail over all religions, although the polytheists are averse

:The same promise is repeated in sura al-Fath with a little difference

هوالذّی ارسل رسوله بالهدی و دین الحق لیظهره علی الدّین کلّه و کفی بالله شهید

He is the one who sent His Messenger with guidance and religion of truth, in order to prevail over all religions, and God is enough as the witness (of this great promise). ((Surah Fath ۴۸:۲۸

And finally for the third time, we see this great promise in sura as-Staff, with the same expression of sura

:at-Tawbah

هوالذّی ارسل رسوله بالهدی و دین الحق لیظهره علی الدّین کلّه ولو کره المشرکون

It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it). (Surah Saf (۶۱:۹

The importance of this divine promise can be briefly understood from these verses, .which are mentioned in three suras of holy Qur'an

:"لیظهره" But it is important to clear the meaning of the phrase

?"دین الحق" refer to the Prophet (S) or to "ه" Firstly, does the pronoun

In the first case, its meaning is the victory of the Prophet (S) over all religions, and in .the second case, the victory of religions of Islam

is closer, according to the literature rules, reference "دین الحق" But by considering that of the pronoun to that seems to be more correct (although it has not much difference .(in the result

Moreover, victory of a religion over other religions is more proper that the victory of a (!person over other religions. (Attention

in here? There "ظهور" Secondly, (and the important part is this) what is the purpose of doesn't mean appearance and manifestation but it means "ظهور" ,is no doubt that here to prevail and victory; because one of the famous meanings of the word is this; in the book "Qamoos" which is one of the famous resources of Arabic language, it is :mentioned that ظهر به و علیه غلبه.

:In the book "Mufradat" written by Raghib is also mentioned that ظهر علیه غلبه.

This word

has been used in the meaning of “prevail and victory” in several verses of holy Qur’an in sura’s at-Tawbah Mu’min (al-Ghafir) and Kahf. For example:

(1) How their pact has respect, while if they prevail over you then they don’t observe the kinship and the pact! (Surah Tawbah ۹:۰۸).

كيف و ان يظهروا عليكم لايرقبوا فيكم الّا و لاذمّه

(2) O you my people {of Pharaoh}! Today you have victory on the earth (but…) (Surah Ghafir ۴۰:۲۹).

يَا قَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِی الْأَرْضِ...

(3) If they have victory over you (companions of Kahf) then they will stone you! (Surah Kahf ۱۸:۲۰).

انّهم ان يظهروا عليكم يرجموكم

But the discussion is that what kind of victory is the purpose of the victory of this religion over other religions?

Interpreters have expressed three interpretations for that:

1) Logical victory; it means that by comparing Islam with other religions which are mostly mixed with superstitions, the victory of its reasonable logic over other logics is clear.

Adherents of this interpretation believe that whenever we compare the pure Islamic monotheism with monotheisms mixed with polytheism or pure polytheism then the superiority of the school of Islam over other schools will be cleared, also other discussions.

This divine promise has been realized; even comparing the motto of Adhan, which is a communicative and motivating motto, with the motto of bell and other religions, which have no motto, clears this logical victory.

The purpose is practical victory and external conquering over other religions, but in (٢
.a regional scale not global and general

This has been also

realized; because Islam conquered the Arabian Peninsula in the time of Prophet (S) and after that, conquered a great flourished part of the world and followers of other religions and faiths in these regions which was from the Great Wall of China – maybe beyond the Great Wall of China – to the shores of the Atlantic Ocean, mostly surrendered themselves to Islam. Even when the dominance of Islamic government was removed from these regions then Islam still remained as a religion in these .regions

The purpose is practical and external victory and dominance over the entire world, (۳ which includes cultural, economical and political victory; and this interpretation, has .been accepted by some of Sunni interpreters adding to Shiites

Certainly, this promise has not been realized yet and it only matches the government of the promised Mahdi that the government of truth and justice covers everywhere .and this religion will prevail over other religions in global scale

And we have evidences, which prove the priority of the third interpretation over other :interpretations, because

is appeared in "ظهور" Firstly, dominance and victory which is derived from the word sensible, objective and external dominance, not intellectual and mental dominance; is not "ظهور" ,therefore, in none of the cases which we expressed from Qur'an mentioned in the meaning of mental dominance, but if we return to previous verses and notice then we see that in all these cases the meaning is objective and external .dominance

for stressing clears that the dominance is "كلّه" Secondly, mentioning the word

not regional and limited and it includes all religions and faiths of the world and it is not possible without comprehensiveness of Islam in the entire world.

Thirdly, narratives that we have in interpretation of the above verse strengthen the third interpretation, like the following narratives:

١) "Ayyaashee" quotes from "Abayah" referring to "Imran ibn Maytham" that:

Amir al-Mu'mineen Ali (as) asked his companions when he recited the verse

"هو الذّى ارسل رسوله بالهدى و دين الحق...":

اظهر ذلک؟

Is this victory achieved?

They said: Yes!

He said:

كلًا فوالّذى نفسى بيده حتّى لا يبقى قريه الّا و ينادى فيها شبهاده ان لا اله الا الله بكره و عشيّاً

(No! I swear to the one whom my life is in his hands, this victory won't appear, except for the time when there is no village remained on the earth except لا اله الا الله is heard from that!)(١)

٢) We read in another hadith from Imam Baqir (as):

انّ ذلک یکون عند خروج المهدى من آل محمّد فلا يبقى احدا الّا اقر بمحمّد۵

(This victory will be in the time of the rise of Mahdi from the dynasty of Muhammad (S), in the way that nobody remains on the world except that testifies to Muhammad (S).)(٢)

٣) Miqdad ibn Aswad says:

سمعت رسول الله (ص) يقول لا يبقى على ظهر الارض بيت مدر و لا و بر الّا ادخله الله كلمه الاسلام

No brick house and no tent (in the desert) will remain on the entire earth, except that) (Islam enters that).(۳)

There are also some other narratives in interpretation of the above verse with the



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۱- (Majma' al-Bayan, beneath the verse ۹, interpretation of sura as-Saff (۶۱).

۲- Interpretation Burhan, vol. ۲, page ۱۲۱.

۳- (Majma' al-Bayan, beneath the verse ۳۳, sura at-Tawbah (۹).

.same meaning

This was a part of the verses of holy Qur’an, which affirm universal peace and justice, .and belief of Islam and monotheism on the entire world

## Universal Peacemaker in Sunnis' Hadith Resources

### point

:Initially, it is necessary to notice to two matters

Some ask that what is the necessary of ahadith and narratives, when Qur’an is (١ .available

,(فیه تبیان کل شیء) And by considering that expression of anything is available in Qur’an Qur’an, the book of God,) ”حسبنا کتاب الله“ :what prevents us to follow those who said ?(suffices us

Especially, when we hear that there are fake and incorrect ahadith among beside .ahadith and this causes all of them to be invalidated

But by considering that we are Muslims, a Muslim who is obliged to Qur’an cannot act :according to Islamic ahadith which have reached us in correct ways, because

Firstly, in fact, those who deny tradition and correct ahadith are considered as denier of Qur’an itself, because Qur’an has explicitly introduced the expressions of Prophet :(S) as a reliable and binding resource and says

ما اتاکم الرّسول فخذوه و مانهاکم عنه فانتهوا

Accept whatever prophet has brought to you and orders you to do and act according (to that, and abstain from whatever he prohibits you from (Surah Hashr ٥٩:٧

ما کان لمؤمن و لامؤمنه اذا قضی الله و رسوله امراً ان یکون لهم الخیره من امرهم

No believer man and woman have the right to disobey the order of God and his (messenger! (Surah Ahzab ٣٣:٣۶

من یطع الرّسول فقد اطاع الله و من تولّی فما ارسلناک علیهم حفیظاً

Anyone who obeys the prophet

p: ۹۸

has obeyed God and those who ignore, you are not responsible for them (and their (punishment is by god (Surah Nisa ۴:۸۰

And other verses which all of them consider order of prophet binding as the order of .God

Secondly, Qur'an contains general orders and essential laws of Islam; and if we ignore the tradition then it loses its practical aspect and remains as intellectual generalities which is not executable; because all the details and practical and .executable regulations of those general laws have entirely expressed in the tradition

Although, some unknown people insisted that nobody writes the ahadith of Prophet (S), after his demise, lest it disturbs Qur'an! But after a while, everyone understood the weakness of this though that if more time passes and ahadith of Prophet (S) are forgotten then Islam loses its executable and practical aspect; therefore, that the leave that old-fashioned, fanatical and short-sighted theory and began collecting .hadith books

Thirdly, it is true that forgers entered into Islamic ahadith and began disordering ahadith with different motives, but it is not in the way that there is no regulation for correct, fake and doubtful ahadith, and they are not differentiable; but this act is .completely possible by considering the sciences of Rijal, hadith and Dirayah

!He is a revolutionary man not a materialist politician (۲

None of the reasons which have been mentioned through wisdom or innate and genuine human nature for realization of an expanded reformist revolution in the entire world - like the verses which can be seen

in Qur'an about this matter – talks about a specific person; and they only follow a general discussion, but undoubtedly, such revolution needs a leader like other revolutions; a powerful, knowledgeable, resistant leader having expanded and global .sight

Is it possible for this leader to rise from materialist societies like today's leaders of the ?world

It means like the leader whom their first goal is keeping their positions, and then whatever helps them to keep their positions; and their obedience from different political and economical schools is as much as the effect which they have in keeping their positions; and in the next level their highest goal and ambition is to make steps toward the benefits of their nation, although they take other nations to !"“slaughterhouse

Twenty years of war in Vietnam with millions of casualties and millions of destroyed houses, and millions of handicaps, and billions of lost capitals, proved that today's capitalism is ready to fight for keeping its benefits, and even sometimes for nothing – not nothing, but a bunch of hallucinations called prestige and nothing else; and during this time some great leaders were replaced, but all of them followed their predecessors in this way and proved that this act was not personal opinion of an individual or individuals but it is an expression that they are all expressing and in this .the characteristic of the countries which is being governed with those principles

They demand freedom as the greatest goal, but only for themselves; sometimes, they talk about freedom

for others but when it interferes with their benefits then it is immediately removed, like a snowball in summer!

They all gather and cooperate for providing their material interests and their only sacred and acceptable principle is this; maybe they have made a permanent and eternal contract about this matter.

And tools like “human rights” and principle of “freedom of humans in choosing their destiny” are mostly for defeating the opponents; accordingly, when their friends are in the field, these tools are useless and they are exempt of execution of these principles because of that friendship and commonness of interest!

Is it possible for these social systems and these superpowers to flutter the flag of freedom and justice in the world and is there any difference between superpowers!

The condition of “capitalist superpowers” and their oppression, injustice and imperialism is clear without any expression and it doesn’t need any discussion.

But left superpowers: they have destroyed all powers and reduced to some persons - that means the leaders of their only party - for generalization of justice among the working class and building a non-stratified society.

They melt down thousands of big and small feudalists in the furnace of revolution “proletariat”, and made some giant feudalists by them who hold the strings of all political and economical movements of the region.

They have enforced so much censorship that people don’t have even the right of thinking against what these leaders want or think!

They have made the principles, which are produced by the mind of changed revolutionized human

in the way of evolution, into the series of forever dogmatic principles, maybe they want to stop the history in the previous century and stop their wheels forever.

Sometimes, one of the leaders, who have defeated other opponents, becomes so much of a dictator that it reminds us of legendary dictators like Mongolian leader and for instance like Mr. Stalin who consider killing one million and two hundred thousand people permitted!

But after the death, even they move their body from this grave to another and remove their name from anywhere, maybe he has never existed, while he was the only shelter of freedom for the working class and the only friend and supporter of exploited people of the world until yesterday!

Sometimes, they fight very hard with their associates for keeping their interests and become friend with their strong enemies and make "peaceful coexistence" and forget their eternal principles!

Is it possible for them to flutter the flag of justice in the world and call the nations beneath that?

What should we expect from a materialistic school other than this? Certainly not! Whether it is Materialism Capitalism, Materialism Socialism or Materialism Marxism.(۱)

Only a human and beyond-material school can execute such humanly program in the entire world:

A school, which its leader doesn't think of his position, doesn't belong only to his nation.

Don't look at the world only from the limited point of view of materialism.

Have divine, high and deep thoughts, and is pure of lowliness and flounders.

He is the one who can save the humanity

It should be considered that the master has written this text before the victory of – ۱ the Islamic Revolution of Iran and the book “End of the Age of Marxism” is published from him ten years before the Collapse of the Soviet Unions. “Publisher.”

from this dangerous passage of history and take to the land of safety, under the light of the principles, which its alphabets are different with the alphabets of the principles .of materialism

Who is he? And who will it be? General belief of Muslims is that he is a man called .Mahdi with the following characteristics

### ?Who is the Mahdi

We saw in the discussion of the effects of waiting that all Islamic sects, without any exception, are waiting for the rise of a great revolutionary man from the dynasty of prophet, called "Mahdi" (a leader who is guided to his expanded revolutionary goal .(and program and accordingly, he is capable of leading and guiding others

The acceptance of this issue is in the way that even the most of extremist sects - which means Wahhabis - has also accepted the issue, not even they have accepted .but they defend it seriously and consider it as certain and indisputable Islamic beliefs

جامعه العالم) "Anyway, it is necessary to mention the statement of "Muslim World League one of the largest religious centers of Wahhabis in Mecca) as living evidence,) (الاسلامی before reminding the testimonials of a group of great Sunni scholars about this (issue.(١

According to our opinion, necessary documents and evidences have been collected in this brief treatise in the way there no one is capable of ignoring that and if rigorous .Wahhabis have surrendered to that is because of that

First, we mention the translation of the important part of this treatise, and then the whole Arabic text for



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A group of great scholars of al-Azhar and Egypt have written important - ١ commentaries on this book, as it is written in its preface, it has been written for collecting a reliable collection of "quintet hadith books" which is one of the most

.important hadith books of Sunnis

.being recorded in history and for those who want to study more

### A Living Evidence

About two years ago(1) a person called Abu Muhammad from Kenya asked "Muslim World League", which is one of the most effective religious centers of Mecca and .Hejaz a question about the advent of the promised Mahdi

Secretary General of the league, Muhammad Salih al-Qazzaz, sent a brief treatise which was written by five presently famous scholars of Hejaz about this matter for him, in answering his question adding to affirming that "Ibn Taymiyyah", the founder .of Wahhabism, has also accepted the ahadith of the advent of Mahdi

We read in this treatise, after mentioning the name of his holiness Mahdi and the :place of his appearance, which is Mecca, that

at the time of dominance of corruption in the world and distribution of infidelity and ... oppression, God fills the world with justice by him (Mahdi) as it is filled with oppression .and injustice

He is the last one of twelve Rashidun Caliphs whom Prophet (S) has informed us about .books (صحیح) them is authentic

Ahadith related to the Mahdi have been quoted by many of companions of Prophet :(S), including

Uthman Ibn Affan, Ali ibn Abi Talib, Talha ibn Ubayd-Allah, Abdur Rahman bin Awf, Abdullah ibn Abbas, Ammar ibn Yasir, Abdullah ibn Mas'ud, Abu Sa'id al-Khudri, Thawban, Qarat ibn Asas Mazani, Abdullah ibn Harith, Abu Hurairah, Hudhayfah ibn al-Yaman, Jabir ibn Abdullah, Abu Umama, Jabir ibn Majed, Abdullah ibn Umar, Anas .ibn Malik, Umar ibn Haseen and Umm Salama

These are twenty people of

١– Consider the time of writing the book.

those who have quoted the narratives about Mahdi and there are also many others .beside them

Also, companions have said many expressions about the advent of Mahdi which is possible to consider them in the category of narratives of Prophet (S); because this issue is not among the issue which are possible to be discussed in ijtihad (therefore, .(they have also heard the matter from the prophet

:Then he adds

Both the above ahadith which are quoted from Prophet (S) and testimonials of companions which are considered here as hadith, have been quoted in many famous Ma'ajim ,(سنن) Islamic books and main hadith texts of Prophet (S) including traditions :pl. of Mu'jam) and supported books (Musnads), including) (معاجم)

Sunan Abu Dawood, Sunan al-Tirmidhi, ibn Maja, ibn Amr al-Dani, Musnad Ahmad and ibn Ya'li and Bazzaz. And Sahih al-Hakim and Ma'ajim al-Tabarani (Kabeer and Awsat) and Ruyani and al-Daraqutni and Abu Na'eem in Akhbar al-Mahdi and Khatib in .History of Baghdad and ibn Asakir in History of Damascus and other than them

:Then he adds that

:Some of Islamic scholars have written special books in this subject, including

Abu Na'eem in "Akhbar al- Mahdi", Ibn Hajar al-Haythami in "Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntazar", Shawkani in "al-Tawdhih fi Tawatur ma Ja'a fi al-Muntazar wa al-Dajjal wa al-Masih", Idris al-Iraqi al-Maghribi in "al-Mahdi", Abu al-Abbas ibn Abd al-Mu'min al-Maghribi in the book "al-Wahm al-Maknoon fi Radd Ala .”ibn Khaldun

And the latest person who has written an explained discussion in this subject is the dean of Medina Islamic University who

.has discussed in some issues of the magazine published by the university

Some of great scholars of Islam including past and present ones have also confirmed in their writings that ahadith about Mahdi are in the limit of Tawatur (and are not :deniable) including

Al-Sakhawi in the book "Fath al-Mugeeth", Muhammad ibn Ahmad al-Safawini in "Sharh al-Aqida", Suyuti in "al-Hawi", Idris Iraqi in the book that he has written about "Mahdi", Shawkani in the book "al-Tawdhih fi Tawatur ma Ja'a fi al-Muntazar …", Muhammad Ja'far al-Kattani in "Nazm al-Mutanathir", Abu al-Abbas ibn Abd al-Mu'min in "al-Wahm al-Maknoon …".

:He says at the end of the discussion

Only) it is Ibn Khaldun who has tried to oppose ahadith about Mahdi with a baseless) fake hadith that says "لا مهدی الا عیسی" (Mahdi in nobody but Jesus!), but great leaders and scholars of Islam has denied his expression; especially "Ibn Abd al-Mu'min" who has written a special book in denying his expression which has been published in the .East and the West from ۳۰ years ago

Memorizers of ahadith and superior scholars have also affirmed that ahadith of Mahdi contain "authentic (صحیح)" and "acceptable (حسن)" ahadith which are totally Mutawatir (reach the source)).

Therefore, believing the advent of Mahdi is obligatory to (any Muslim) and it is considered as the beliefs of Ahl as-Sunnah wa'l-Jama'ah and nobody ignores that .except the ignorant persons and the heretics

According to my opinion, the above discussion is so much clear that it needs no extra explanation; accordingly, aren't people who say that

!believing the advent of Mahdi is an imported thought making a big mistake

....Now the Main Text of the Letter

Here, we mention the main test of the letter which had been sent by a man from Kenya to "Muslim World League" which is an official Islamic center in Mecca about "the promised Mahdi" and the text of the answer which has been sent for him by the .Secretary General of the league under supervision of five famous scholars of Hejaz

And this is the same letter, which we mentioned the translation of its important part .without the wane before

The only point which is necessary to be reminded here is that the "important difference" of this writing which the beliefs of Shiites is that the name of the father of his holiness Mahdi (as) is mentioned "Abdullah", while in Shiite books the name of his respected father is certainly "Imam Hassan al-Askari" and the source of this disagreement is that in some of the narratives of Ahl Sunnah this sentence has been His father's name is the name of my father) while) "اسم ابیه اسم ابی" mentioned that His father's name is) "اسم ابیه اسم ابنی" evidences show that this sentence was originally the name of my son", and this change has happened because of a mistake in punctuation. (This possibility has been also affirmed by al-Kanji al-Shafei in the book "al-Bayan fi Akhbar Sahib al-Zaman"). And anyhow, that sentence is not reliable :because

Firstly, this sentence is not available in most of Sunni

.narratives

Secondly, we read in the famous narrative of Ibn Abi Layli

"اسمه اسمی و اسم ابیه اسم ابنی".

Thirdly, Mutawatir narratives through Ahl al-Bayt (pbut) testify that his father's name is "Hassan".

Fourthly, it is also affirmed in some of Sunni narratives that he is the son of Imam Hassan Askari.

For more explanation about this matter, refer to the book "Muntakhab al-Athar" (pages ۲۳۱ to ۲۳۶, chapter ۱۱, and the book "Noor al-Absar").

الکرم ابومحمّد _ المحترم (کنیا)

السلام علیکم و رحمه اللّه و برکاته _ اشاره الی خطابکم (المورخ فی ۲۱ یوما ۱۹۷۶م) المتضمن عن موعد ظهور المهدی و فی ای مکان یقیم؟ نفیدکم باننا نوفرلکم مع خطابنا الیکم ما جاء من الفتوی فی مسأله المهدی المنتظر و قد قام بکتابته فضیله الشیخ محمد المنتصر الکنانی واقرته اللجنه المکنونه من اصحاب الفضیله الشیخ صالح بن عثیین و فضیله الشیخ احمد محمد جمال و فضیله الشیخ احمد علی و فضیله الشیخ عبداللّه خیاط. مدیر اداره مجمع فقهی اسلامی: محمد منتصر کنانی و قد دعم الفتوی بما ورد من احادیث المهدی عن الرسول(صلی الله علیه وآله وسلم) و ما ذکره ابن تیمیه فی المنهاج بصحه الاعتقاد و ابن القیم فی المنار و ان شاء اللّه تعالی ستجدون فی الکتابه مطلبکم و ما یغنیکم عن مسأله المهدی انتم و من کان علی نهجکم آملین لکم التوفیق والسداد. الامین العام محمد صالح القزاز بعد التحیه جوابا عما یسأل عنه المسلم الکینی فی شأن المهدی المنتظر عن موعد ظهوره عن المکان الذی یظهر منه و عن ما یطمئنه عن المهدی(علیه السلام) هو محمد بن عبداللّه الحسنی العلوی الفاطمی المهدی

الموعود المنتظر موعد خروجه فی آخر الزمان و هو من علامات الساعه الکبری یخرج من الغرب و یبایع له فی الحجاز فی مکه المکرمه بین الرکن والمقام _ بین باب الکعبه المشرفه والحجر الاسود عند الملتزم و یظهر عند فساد الزمان و انتشار الکفر و ظلم الناس یملأ الارض عدلا و قسطا کما ملئت جورا و ظلما یحکم العالم کله و تخضع له الرقاب بالاقناع تاره و الحرب اخری وسیملک الارض سبع سنین و ینزل عیسی(علیه السلام) من بعده فیقتل الدجال او ینزل معه فیساعده علی قتله بباب «اللّد» بارض فلسطین. هو آخر الخلفاء الراشدین، الاثنی عشر الذین اخبر عنهم النبی صلوات اللّه و سلامه علیه فی الصحاح، و احادیث المهدی وارده عن الکثیر من الصحابه یرفعونها الی رسول اللّه(صلی الله علیه وآله وسلم) و منهم عثمان بن عفان؛ و علی بن ابی طالب، وطلحه بن عبیداللّه، و عبدالرحمن بن عوف، و عبداللّه بن عباس؛ و عمار بن یاسر، و عبداللّه بن مسعود، و ابوسعید الخدری، و ثوبان، وقره بن ایاس المزنی، و عبداللّه بن الحارث بن جز، وابوهریره، و حذیفه بن الیمانی، جابر بن عبداللّه؛ و ابوامامه، و جابربن ماجد الصدفی؛ و عبداللّه بن عمر و انس بن مالک، و عمران بن حصینی، و ام سلمه. هولاء عشرون منهم، ممن وقفت علیهم، و غیرهم، کثیر، و هناک آثار عن الصحابه، مصرحه بالمهدی، من اقوالهم، کثیره جدا، لها حکم الرفع، اذ لامجال للاجتهاد فیها. احادیث هؤلاء الصحابه التی رفعوها الی النبی(صلی الله علیه وآله وسلم)؛ والتی قالوها من اقوالهم اعتماد علی ما قاله رسول اللّه و سلامه علیه ورواها الکثیر

من دواوین الاسلام; و امهات الحدیث النبوی; من السنن، و المعاجم، والمسانید منها. سنن ابی داود، والترمذی، و ابن ماجه، و ابن عمروالدانی; ومسانید احمد، و ابن یعلی; و البزاز، و صحیح الحاکم; و معاجم الطبرانی الکبیر والالوسی والرویانی والدار قطنی فی الافراد، و ابونعیم فی اخبار المهدی، والخطیب فی تاریخ بغداد، و ابن عساکر فی تاریخ دمشق و غیرها. و قد خص المهدی بالتالیف ابونعیم فی «اخبار المهدی» و ابن حجر الهیثمی فی القول المختصر فی علامات المهدی المنتظر والشوکانی فی التوضیح فی تواتر ما جاء فی المنتظر و الدجال والمسیح; وادریس العرقی المغربی فی تالیفه «المهدی» وابوالعباس بن عبدالمؤمن المغربی فی کتابه «الوهم المکنون فی الرد علی ابن خلدون». و آخر من قرات له عن المهدی، بحثاً مستفیضا، مدیر الجامعه الاسلامیه، فی المدینه المنوره فی مجله الجامعه; اکثر من عدد. و قد نص علی ان احادیث المهدی، انها متواتره، جمع من الاعلام قدیما و حدیثا منهم السخاوی فی «فتح المغیث»، و محمد بن احمد السفاوینی فی شرح العقیده و ابوالحسین الابری فی «مناقب الشافعی» و ابن تیمیه فی فتاواه والسیوطی فی الحاوی; و ادریس العراقی المغربی فی تألیف له عن المهدی، والشوکانی فی «التوضیح فی تواتر ما جاء فی المنتظر; و الدجال، والمسیح» و محمد بن جعفر الکنانی فی «نظم المتناثر فی الحدیث المتواتر»، و ابوالعباس بن عبدالمؤمن المغربی فی «الوهم المکنون من کلام ابن خلدون» رحمهم اللّه و حاول ابن خلدون فی مقدمته ان یطعن فی احادیث المهدی، محتجا بحدیث موضوع لا اصل له عند ابن ماجه لا مهدی الا عیسی. ولکن رد علیه الائمه والعلماء; و

خصه بالرد شیخنا ابن عبدالمؤمن، بکتاب مطبوع متناول فی المشرق والمغرب منذ اکثر من ثلاثین سنه. و نص الحفاظ والمحدثون علی ان احادیث المهدی فیها الصحیح والحسن و مجموعها متواتر مقطوع بتواتره و صحته. و ان الاعتقاد بخروج المهدی، واجب و انه من عقائد اهل السنه و الجماعه ولاینکر الاجاهل بالسّنّه، و مبتدع فی العقیده. واللّه یهدی الی الحق و یهدی السبیل. مدیر اداره المجع الفقهی الاسلامی محمد المنتصر الکنانی

Here, it is necessary to add some other expressions of some of famous Sunni scholars :about what has been said

Famous scholar, Sheikh Mansour Ali Nasif, the writer of the book “at-Taj” (۱) writes (۱ :in his book

اشتهر بین العلماء - سلفاً و خلفاً - انه فی آخر الزمان لابد من ظهور رجل من اهل البیت یسمی "المهدی" یستولی علی الممالک الاسلامیه و یتبعه المسلمون و یعدل بینهم و یؤید الدین.

:And he continues

و قد روی احادیث المهدی جماعه من خیار الصحابه و اخرجها اکابر المحدثین کابی داود؛ والترمذی و ابن ماجه و الطبرانی؛ وابی یعلی؛ والبزاز؛ و الامام احمد، و الحاکم؛ رضی الله عنهم اجمعین و لقد اخطأ من ضعف احادیث المهدی کلها کابن خلدون و غیره.

It means, it is famous among all past and present scholars that finally a man from the dynasty of the Prophet (S) appears who dominates over all Islamic countries, and Muslims follow him; and he establishes the justice among them, and strengthens the religion ... ahadith of Mahdi have been quoted but many of superiors of companions ,and hadith tellers ... and a person like Ibn Khaldun



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.at-Taj, vol. ۵, page ۳۱۰ -۱

(who has considered them as weak sources, has made a mistake.(۱)

۲) Ibn Khaldun himself, who is famous of opposing ahadith of Mahdi, hasn't denied the famousness of ahadith of Mahdi among all Islamic scholars, and he says:

It was famous among all Muslims in all centuries and still is that a man from Ahl al-Bayt will appear in End of Days who stresses the religion of Islam and shows the justice and Muslims follow him.(۲)

۳) Muhammad Shablanji, famous Egyptian scholar, writes in the book "Noor al-Absar":

تواترت الاخبار عن النّبی (ع) علی انّ المهدی من اهل بیته و انّه یملأ الارض عدلاً

(Mutawatir news has reached from Prophet (S) that Mahdi is from his dynasty; he will fill the earth with justice.(۳)

۴) Sheikh Muhammad Sabban۳ writes in the book "As'aaf ar-Raghibeen":

Mutawatir (reaches the source) news has been quoted from holy Prophet (S) that testifies that Mahdi will (finally) rise and he is from prophet's dynasty and will fill the earth with justice.

۵) "Ibn Hajar" quotes from Abul Hassan Amri in the book "Sawa'iq al-Muhragha":

Mutawatir and several news has been quoted from Prophet (S) that finally Mahdi appears and he is from Ahl al-Bayt of Prophet (S) ... and will fill the earth with justice.(۴)

۶) Author of the book "at-Taj" says after pointing to the book of "Shawkani", famous Sunni scholar, which is all about Tawatur of ahadith of Mahdi and appearance of Dajjal and return of messiah and an explained discussion about Tawatur of ahadith Mahdi (as):

هذا یکفی لمن کان عنده ذرّه من

۱ - Ibn Khaldun, printed in Beirut, page ۳۱۱ (according to the quotation of Mahmoud Aburiya in the book "Azwa' ala al-Sunnah al-Muhammadiya").

۲ - Noor al-Absar, page ۱۵۷.

۳ - Risalah of Sabban, commentary on Noor al-Absar, printed in Egypt, page ۱۳۸.

۴ - Sawa'iq, page ۹۹.

الایمان و قلیل من انصاف!

What has been said seems to be enough for those who has a bit of faith and little fairness!)(1)

For more explanation about ahadith of the rise of this great revolutionary man of the world, which has been quoted through Ahl Sunnah, refer to the book "al-Mahdi" and "Muntakhab al-Athar fi Ahwal al-Imam al-Thani Ashar."

### Logic of Oppositions of Ahadith of Mahdi

In the previous discussion, we understood that only few Sunnis didn't have accepted ahadith of Mahdi that Ibn Khaldun, famous historian, and Ahmad Amin, Egyptian scholar is among them, although certain majority of Islamic scholars has denied their opinion.

But, it is necessary to listen to their logic about this matter.

It is possible to summarize the objections of this group into five categories:

1) Documents of news about Mahdi are not reliable!

2) The foresaid news is not acceptable by wisdom!

3) This news has been abused by those who claim for Mahdaviat!

4) This news causes the society to become inactive!

5) This news is in benefit of Shiites and their beliefs!

### Weakness of the Logic of Oppositions

It is understood from these objections that opposing against ahadith of Mahdi has an appearance which is weakness of documents of narratives which have been quoted about this matter or weakness of their implication, and it has a real feature behind that appearance and its motive is sectarian fanaticism and some of reasonless policies and anyway, the logic of the oppositions is weak in any part, because:

Firstly, as it has been mentioned before, ahadith of Mahdi have been also quoted by a group of famous Sunni hadith



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.at-Taj, vol. ۵, page ۳۲۷ -۱

tellers in book which are considered as their most famous and reliable books adding to Shiites and many scholars has confirm their Tawatur (reaching the source); therefore, there is no place for beginning a discussion about the document of each hadith because their famousness and Tawatur make us needless of studying the documents; which means these ahadith are completely correct according to the .criterions of hadith evaluation

Furthermore, there are authentic and reliable ahadith among them that Sunni hadith .tellers have also confirm their reliability

It is interesting that Ibn Khaldun himself confesses to this truth; because after dedicating some pages of his book to mentioning ahadith of Mahdi and doubting in :their documents, he says

فهذه جمله الاحاديث التى اخرجها الائمه قى شأن المهدى و خروجه آخر الزمان و هى كما رأيت لم يخلص منها من النقد الا القليل والاقل منه؛

These are the entire ahadith of Mahdi, which have been quoted by the leaders of hadith about him and his rise in End of Days, and as you saw they were not safe from (!criticism but some

And in this way, he confesses that very few of them are correct and cannot be .criticized

Moreover, ahadith are not restricted to these ahadith which Ibn Khaldun has mentioned in his book; and therefore, some of Sunni scholars have written some books for answering Ibn Khaldun and proving the Tawatur of ahadith of Mahdi and showing that ahadith are not restricted to those which have been mentioned by him in his book, that have been expressed

.before

Therefore, denying ahadith in this way, which is weakening the document, is .completely baseless

Secondly, nothing can be seen in the foresaid ahadith against wisdom that causes them to be ignored, and if their contents seem to be extraordinary they are not beyond the miracles of the past prophets, and exclusion cannot prevent them to be .accepted

Moreover, ahadith of Mahdi is not an integrated unit that to be accepted or denied together; in other words, the certain matter of the foresaid ahadith, which is the rise of a person from the dynasty of Prophet (S) and from the sons of Fatima (sa) and establishment of a universal reformist revolution, and filling the earth with justice, is not a matter that can be objected by wisdom, but we previously proved that this issue is according to a series rational reasons; but, if a part of ahadith about the signs of the advent and like them seem not to be able to be accepted, and are not reliable and clear about the document then we can deny that, but unacceptance of them has no !relation with the other ones

Briefly, we don't know that why some people have ignored the method of studying !and criticism of each of ahadith one by one and have made such mistakes

These ahadith say that material civilization doesn't correct the human; ۲۵ years of war in Vietnam was a wonderful examination furnace; all thinkers are examining their opinions in this furnace; but I, as a religious scholar, say that

it is a reason for incapability of materialistic schools, and that all material tools are the tools for making the conditions more critical, as we can see that in other parts of the .world

Thirdly, if these ahadith is in benefit of Shi'a then is it the fault of Shiites or the fault of !?ahadith

What is the problem of clearing a truth in this way?! Moreover, although the foresaid ahadith confirms the opinion of Shi'a but meanwhile, they don't necessitate accepting Shi'a by accepting them. There are lots of people who have accepted the rise of Mahdi but they are not Shiite because of any reason. And anyhow, bias shouldn't prevent the truth to be understood; it is exactly like that a person says that a physician was my enemy and gave me a healing medicine but I don't use that, because if I use that and become healthy then it is in benefit of that physician and people that he is a good !physician

Fourthly, it is true that these ahadith have been abused but which truth didn't have !?been abused in the world

Were the false claimants of prophecy or divinity or other spiritual dignities few in the !?world?! Are factitious and false religions few in the world

!?Should we deny all these truths because of abuses of aberrant ones

!?And absolutely deny god and prophecy of the messenger of god

!?Haven't material powers of the world been abused many times

!Should we remove them all! What logic is this

In the nineteenth century, about ten

persons of "liar messiahs" appeared – and made many people to follow them – this matter had caused war and riot and many people had become the victims of the swords.(١) Are these the causes of ignoring the messiah completely, because his name has been abused!

Fifthly, as it was explained completely in the discussion of waiting, believing the rise of Mahdi for those who understand its truth is not the cause of inaction and idleness, but it is the cause of hope and courage against hard problems and accidents of the life; as believing God and his eternal power gives the person strength against the problem, and builds a safe and secure shelter against the factors of disappointment, believing the advent of Mahdi has also such effect and essentially, waiting for the rise of Mahdi is a powerful motive for correction and movement of society.

Now, some people didn't have understand the meaning of this rise and have gone toward idleness and escaping from responsibilities; it is their own fault for not understanding the matter as in the issue of believing in God and the influence of his eternal power in the universe of existence, some uninformed people have also made the same mistake.

Briefly, it is not possible to leave a certain truth because of these weak excuses.

**Mahdi in Shiites' Hadith Resources**

Believing the existence of a universal peacemaker called "Mahdi" is more common and expanded among Imamiyyah Shiites; because if Sunnis accept that as a certain side issue, Shiites consider it as one of the



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١- Bible Dictionary, page ٨١٨.

main principles, because the dynasty of twelve Imams ends to him and he is the last .successor

Some of Islamic researchers have estimated the number of narratives about this subject, which have been quoted by Sunnis to ۲۰۰ ahadith, while narratives about this .subject, which have been quoted by Shiites, are maybe more than one thousand

If narratives, which talk about the great universal peacemaker, are considered as Mutawatir (reaches the source) narratives among Sunnis, they are considered as ."necessities of religion" among Shiites

Accordingly, Shiite scholars have written books in this field more than Sunni scholars; although, they have tried only to collect the narratives and didn't have analyze them .except some cases, maybe they didn't consider it necessary in that time

.But anyway, much effort has been made in collecting these narratives

Among books, which have been written about this subject by the method that has been explained, maybe the three following books, which contemporary scholars have .written them, are more comprehensive

.The book "al-Mahdi"(۱) written by great faqih, Sayyid Sadr al-Sin Sadr (۱

The book "al-Burhan ala Wujud Sahib al-Zaman", written by the late scholar, Sayyid (۲ .Muhsin al-Amin

The book "Muntakhab al-Athar fi Ahwal al-Imam al-Thani Ashar", written by the (۳ great scholar, Lotfollah Safi that has been performed by the encouragement and guidance of the late ayatollah Borujerdi and an abstract version of that called ."Promise of Peace and Security" has been published in Persian

The resources of these books are several books from previous Shiite and Sunni scholars, which have been written independently

.This book has been also translated to Persian -١

.about this subject or have been expressed among other subjects

According to the fact that mentioning all the narratives, which have been quoted, about this subject is not possible to be performed in this book, we only mention some chapters of the last book as a list and in the next chapters we will point some of them :when it is necessary

in the first chapter, it is pointed to ahadith which have been quoted from Prophet (S) (۱ and Imams (pbut) about the twelve leaders from, and ۲۷۱ ahadith from famous Sunni and Shiite resources have been collected in his chapter that some of them contain the term "Imam", some of them "Caliph" and some others "Amir" or other expressions like .these

These ahadith have been mentioned in the most important hadith resources of Ahl .Sunnah and the most important resources of Ahl al-Bayt

Justification of these kinds of narratives is clear for Shiites, but Ahl Sunnah have great difficulty in justification of these ahadith because on the one hand, they don't deny the existence of these ahadith in their genuine resources and on the other hand, they didn't have accepted the belief of Shiites about "the twelve Imams"; sometimes, they !consider the first four caliphs as the main issue and add the next ۸ caliphs to them

While, if they want to consider the caliphs one by one as those who have been promised by prophet as truthful successors then it is not possible to accept persons like "Yazid" and his successors from

the rulers of Umayyad Caliphate among them, with as much condemnation; and if want to select some of them who were less aberrant then we have no criterion for that according to the unity of the goals of Umayyad and Abbasid Caliphate; moreover, .cutting the chain of these twelve successors by time makes problem itself

Sometimes, they say that four of these ١٢ caliphs are those first caliphs and ٨ of them will come in future times and the last one of them is Mahdi! And in this way, as much we perform fanaticism, it is a big gap among the chain of truthful successors of .prophet that is not according to the foresaid narratives anyway

In the next chapter, narratives have been mentioned, which show that the number (٢ of the leaders after Prophet (S) is the number of superiors and grandchildren of Bani Israel that holy Qur'an has counted them as twelve persons; and ۴٠ ahadith have been collected in this subject from the books of both groups, which in fact complete .the previous discussion

In the third chapter, narratives have been collected, which affirm that they are ١٢ (٣ persons and their first one is Ali (as) and the number of the narratives of this .discussion is ١٣٣

In the next chapter, ٩١ narratives have been collected from the resources of both (۴ .(groups, which say the fist caliph is Ali (as) and the last one if Mahdi (as

In the next chapter, it talks about ahadith, which affirm that Imams (۵

are ۱۲ persons, and ۹ of them are from the sons of Hussein ibn Ali (as); ۱۳۹ ahadith have been mentioned in this chapter.

6) In another chapter the discussion is about narratives in which this sentence is mentioned that "تاسعم قائمهم" (the ninth of them will be the one who arises) adding to confirming the number ۱۲ and the matter that ۹ of them are from the sons of Hussein (as). There are ۱۰۷ ahadith in this chapter.

7) In another chapter, ahadith have been mentioned that have specified them with names; some of these ahadith have been collected from Sunni resources but most of them have been collected from Shiite resources and ۵۰ ahadith have been mentioned in this chapter.

Also, several narratives about physical and spiritual characteristics of Mahdi and the signs of his advent and the conditions of his government and universal revolution and other issues related to this great rise.

It is cleared from these ahadith that the great universal peacemaker, the promised Mahdi, has the following characteristics:

A) Is from the dynasty of prophet of Islam and his children.

B) Is from the sons of Imam Hussein (as).

C) Is the twelfth leader after the prophet.

D) Is the son of Hassan ibn Ali al-Askari.

E) Will fill the world with justice.

F) He will have the universal government.

G) Deprived and exploited ones will become free in his time and wars will end and peace and construction will take their place.

As we said before, the number of these narratives is so many that it

needs a separated books and we abstain from mentioning all of narratives, except those which are necessary to be mentioned in the next discussions for explaining and completing the discussion, because different books have been written about this .subject that some of them have been mentioned above

The problem is that usually, scholars have only quoted the narratives and didn't have analyzed them enough; our goal in this book is to work more on rational reasons, also .to analyze the reasons in quotations and narratives

## Signs of Beginning of Revolution

### Signs of the Advent

?Is there any sign available that this universal revolution is coming

?Is it possible to predict that such revolution is coming now or not

?Is it possible to advance the time of this revolution

?If it is possible then with which tools it is possible to advance this time

.It should be said that the answer of most of these questions are positive

Because no great storm begins in nature without, and no revolution happens in .human society without previous signs

Also, it is pointed to a series of signs in Islamic ahadith for the coming of that great :resurrection, which are possible to be divided into two types

The first group, signs which are possible to be predicted more or less in any revolution .according to its size

The second group, details which are not possible to be understood through ordinary .information and knowledge and mostly has the form of a miraculous prediction

:Here, we point to "٣ important signs" from both parts

### Diffusion of Tyranny and Corruption

The first sign with which it is possible to predict the

coming of any revolution – including this great revolution – is Sweepingness of tyranny, oppression, corruption and violation of others' rights and different kinds of social corruptions and moral aberrance which is itself the factor of expansion of .corruption in society

Naturally, when pressure exceeds the limit, explosion happens, because social explosions are the results of severe and overmuch pressure like mechanical .explosions

Expansion of oppression and injustice by the "Zahhaks" of the time waters the seeds of revolution, and train the people like "Kave the Blacksmith" beside their furnaces; .gradually, the crisis grows and the time of revolution comes

The matter is the same for the coming of the great universal revolution and the .advent of the great peacemaker, Mahdi

But, as it has been said before, there is no need to expand the oppression and corruption more like pessimistic people, but by considering the existence of enough corruptions in a large scale, we should try to construct ourselves and others and a .content and brave and knowledgeable group to be the flag holders of the revolution

"كما ملئت ظلماً و جوراً" Anyway, this matter has been mentioned in many Islamic narratives .(as the world is filled with oppression and injustice)

The exact expression can be found in many ahadith, which have been mentioned in .Shiite and Sunni resources

And it is understood from them entirely, that one of the clearest signs of this .revolution is this matter

have any (جور) "and "injustice (ظلم) "Here, one question is asked that do "oppression difference that these two words

?have been emphasized repeatedly

It is understood from the root of these words that violating the right of others has two .types, that there is one separated word for each of them in Arabic literature

The first one is that a person takes others right for him/her and usurps the results of "others' efforts; it is called "Oppression

The other one is to take others' rights and to give it to another people and to dominate the person's adherents over the lives and honors and assets of people for strengthening the bases of the power, and to take power by unjust discriminations, it ."is called "injustice

and the antonym of "injustice" (قسط) "The antonym of "oppression" is "fair distribution "is "justice (عدل).(1)

Anyway, when "violation" of others' rights, from one side, and "discriminations", from .the other side, fill the human society, he appears and removes all of them

What have been said above were generalities about the sweeping corruption as a .factor of mutation and revolution, which is predictable in any kinds of revolution

:But it is considerable that

Details of these signs and corruption have been mentioned in Islamic cabbalas in the way that maybe they are not from ۱۳ or ۱۴ centuries ago, but they belong to present century and maybe some years ago; and today, which we see many of them with our !own eyes, we believe that they are indeed miraculous

For instance, tens of these corruption, which a part of them have social and political aspect and another part has moral aspect, have been



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۱- Albeit, it is for the time when these two words are mentioned together, but if they are mentioned separately then both of them, which means قسط and عدل, may have the

.same meaning

mentioned in a narratives from Imam Sadiq(as) that studying them makes the human .to think deeply about the issue

:Here it is the text of the foresaid narrative with the English translation

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع و

:said (عليه السلام) From Humraan (bin A`yan) said, Abu `Abd Allah

فَإِذَا رَأَيْتَ الْحَقَّ قَدْ مَاتَ وَ ذَهَبَ أَهْلُهُ

You will see (a time) when haqq (truth) has died, and left its people

وَ رَأَيْتَ الْجَوْرَ قَدْ شَمِلَ الْبِلَادَ

And you will see that tyranny has encompassed the countries

وَ رَأَيْتَ الْقُرْآنَ قَدْ خَلُقَ

And you will see the Qur'an has become old, and new thing (innovations) about it when it is not there, and it (Qur'an) being directed by the desires

وَ أُحْدِثَ فِيهِ مَا لَيْسَ فِيهِ وَ وُجِّهَ عَلَى الْأَهْوَاءِ

وَ رَأَيْتَ الدِّينَ قَدِ انْكَفَأَ كَمَا يَنْكَفِئُ الْمَاءُ

۴. And you will see the religion turned upside down like water (bowl) being turned upside down

وَ رَأَيْتَ أَهْلَ الْبَاطِلِ قَدِ اسْتَعْلَوْا عَلَى أَهْلِ الْحَقِّ

۵. And you will see the people of falseness rise above the people of haqq ((righteousness

وَ رَأَيْتَ الشَّرَّ ظَاهِراً لَا يُنْهَى عَنْهُ وَ يُعْذَرُ أَصْحَابُهُ

۶. And you will see evil become apparent and no one prohibits it, and excuses its

companions

وَ رَأَيْتَ الْفِسْقَ قَدْ ظَهَرَ وَ اكْتَفَى الرِّجَالُ بِالرِّجَالِ وَ النِّسَاءُ بِالنِّسَاءِ

And you will see fisq (immorality) become apparent and men being satisfied by men .۷ (and women being (satisfied

with women

وَ رَأَيْتَ الْمُؤْمِنَ صَامِتاً لَا يُقْبَلُ قَوْلُهُ

٨. And you will see a believing person become silent and his words are not accepted

وَ رَأَيْتَ الْفَاسِقَ يَكْذِبُ وَ لَا يُرَدُّ عَلَيْهِ كَذِبُهُ وَ فِرْيَتُهُ

٩. And you will see a faasiq (immoral person) lie and his lies and slander are not refuted

وَ رَأَيْتَ الصَّغِيرَ يَسْتَحْقِرُ بِالْكَبِيرِ

١٠. And you will see young (people) demean the older people

وَ رَأَيْتَ الْأَرْحَامَ قَدْ تَقَطَّعَتْ

١١. And you will see relations being severed

وَ رَأَيْتَ مَنْ يَمْتَدِحُ بِالْفِسْقِ يَضْحَكُ مِنْهُ وَ لَا يُرَدُّ عَلَيْهِ قَوْلُهُ

١٢. And you will see one who is praised for his fisq (immoral ways) and he laughs at it, and his saying are not refuted/rejected

وَ رَأَيْتَ الْغُلَامَ يُعْطِى مَا تُعْطِى الْمَرْأَةُ

١٣. And you will see a boy give what a women gives

وَ رَأَيْتَ النِّسَاءَ يَتَزَوَّجْنَ النِّسَاءَ

١٤. And you will see women marry women

وَ رَأَيْتَ الثَّنَاءَ قَدْ كَثُرَ

١٥. And you will see compliments become many

وَ رَأَيْتَ الرَّجُلَ يُنْفِقُ الْمَالَ فِى غَيْرِ طَاعَهِ اللَّهِ فَلَا يُنْهَى وَ لَا يُؤْخَذُ عَلَى يَدَيْهِ

١٦. And you will see a man spend his wealth in something other than in obedience to

Allah, and he is not prohibit, and his hand is not taken back

وَ رَأَیْتَ النّاظِرَ یَتَعَوَّذُ بِاللّهِ مِمّا یَرَی الْمُؤْمِنَ فِیهِ مِنَ الِاجْتِهَادِ

۱۷. And you will see the onlookers seek refuge with Allah because of what they see a believer struggles to do

وَ رَأَیْتَ الْجَارَ یُؤْذِی جَارَهُ وَ لَیْسَ لَهُ مَانِعٌ

۱۸. And you will see neighbors harm neighbors and no one will prevent it

وَ رَأَیْتَ الْکَافِرَ فَرِحاً لِمَا یَرَی فِی

p: ۱۲۶

الْمُؤْمِنِ مَرِحاً لِمَا يَرَى فِى الْأَرْضِ مِنَ الْفَسَادِ

And you will see the kaafir become happy because of what he see in the believers, .١٩ and he will become happy because of the fesad (corruption) in the land

وَ رَأَيْتَ الْخُمُورَ تُشْرَبُ عَلَانِيَةً وَ يَجْتَمِعُ عَلَيْهَا مَنْ لَا يَخَافُ اللَّهَ عَزَّ وَ جَلَّ

And you will see wine being drunk in public and gatherings about it, one who is not .٢٠ afraid of Allah (عَزَّ وَ جَلَّ)

وَ رَأَيْتَ الْآمِرَ بِالْمَعْرُوفِ ذَلِيلًا

And you will see Amr bil ma`roof (Commanding the good) become ignoble .٢١

وَ رَأَيْتَ الْفَاسِقَ فِيمَا لَا يُحِبُّ اللَّهُ قَوِيّاً مَحْمُوداً

And you will see a faasiq do what Allah does not love, (and is) mighty and praised .٢٢

٢٣. وَ رَأَيْتَ أَصْحَابَ الْآيَاتِ يُحْتَقَرُونَ وَ يُحْتَقَرُ مَنْ يُحِبُّهُمْ

And you will see people of the signs despised, and the who like them despised .٢٣

وَ رَأَيْتَ سَبِيلَ الْخَيْرِ مُنْقَطِعاً وَ سَبِيلَ الشَّرِّ مَسْلُوكاً

And you will see the path of good halted, and the path of evil adopted .٢٤

.وَ رَأَيْتَ بَيْتَ اللَّهِ قَدْ عُطِّلَ وَ يُؤْمَرُ بِتَرْكِهِ

And you will see the House of Allah being inactive and becoming abandoned .٢٥

وَ رَأَيْتَ الرَّجُلَ يَقُولُ مَا لَا يَفْعَلُهُ

And you will see a man say what he does not do .٢٦

وَ رَأَيْتَ الرِّجَالَ يَتَسَمَّنُونَ لِلرِّجَالِ وَ النِّسَاءَ لِلنِّسَاءِ

And you will see men (use) oil (?) for men and women for women .٢٧

وَ رَأَيْتَ الرَّجُلَ مَعِيشَتُهُ مِنْ دُبُرِهِ وَ مَعِيشَةُ الْمَرْأَةِ مِنْ فَرْجِهَا

And you will see men earn a livelihood from homosexuality and women earn a .۲۸ .livelihood from prostitution

وَ رَأَيْتَ

النِّسَاءَ يَتَّخِذْنَ الْمَجَالِسَ كَمَا يَتَّخِذُهَا الرِّجَالُ

(And you will see women take to gatherings like men take (to gatherings .۲۹

وَ رَأَيْتَ التَّأْنِيثَ فِي وُلْدِ الْعَبَّاسِ قَدْ ظَهَرَ وَ أَظْهَرُوا الْخِضَابَ وَ امْتَشَطُوا كَمَا تَمْتَشِطُ الْمَرْأَةُ لِزَوْجِهَا وَ أَعْطَوُا الرِّجَالَ الْأَمْوَالَ عَلَى فُرُوجِهِمْ وَ تُنُوفِسَ فِي الرَّجُلِ وَ تَغَايَرَ عَلَيْهِ الرِّجَالُ وَ كَانَ صَاحِبُ الْمَالِ أَعَزَّ مِنَ الْمُؤْمِنِ وَ كَانَ الرِّبَا ظَاهِراً لَا يُعَيَّرُ وَ كَانَ الزِّنَا تُمْتَدَحُ بِهِ النِّسَاءُ

And you will see feminine in the progeny of Al-`Abbas becoming apparent, and .۳۰ dyeing becoming apparent and combing like the combing of women for their husbands and men are awarded money for their sexual organs, and compete with a man, and dissimilarities for men and people of money are cherished from the believers, and riba (usury) becoming apparent and it is not taunted, and zina .(adultery) praised in women

وَ رَأَيْتَ الْمَرْأَةَ تُصَانِعُ زَوْجَهَا عَلَى نِكَاحِ الرِّجَالِ

(?) And you will see women do a favor to her husband upon the marriage of men .۳۱

وَ رَأَيْتَ أَكْثَرَ النَّاسِ وَ خَيْرَ بَيْتٍ مَنْ يُسَاعِدُ النِّسَاءَ عَلَى فِسْقِهِنَّ

And you will see many people and the best houses are those who help women .۳۲ (commit fisq (immorality

وَ رَأَيْتَ الْمُؤْمِنَ مَحْزُوناً مُحْتَقَراً ذَلِيلًا

And you will see the believer depressed and scorned and humiliated .۳۳

وَ رَأَيْتَ الْبِدَعَ وَ الزِّنَا قَدْ ظَهَرَ

And you will see bid`ah (innovation) and zina (adultery) become apparent .۳۴

وَ رَأَيْتَ النَّاسَ يَعْتَدُّونَ بِشَاهِدِ الزُّورِ

And you will see people argue with false witnesses .۳۵

وَ رَأَيْتَ الْحَرَامَ يُحَلَّلُ

And you will see haram turn into halal .۳۶

وَ رَأَیْتَ الْحَلَالَ

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يُحَرَّمُ

۳۷. And you will see halal turn into haram

وَ رَأَيْتَ الدِّينِ بِالرَّأْيِ وَ عُطِّلَ الْكِتَابُ وَ أَحْكَامُهُ

۳۸. And you will see the religion taken by ra'y (personal opinion) and the book and its laws become neglected

وَ رَأَيْتَ اللَّيْلَ لَا يُسْتَخْفَى بِهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ

۳۹. And you will see (people) not hide in the night from their action against Allah

وَ رَأَيْتَ الْمُؤْمِنَ لَا يَسْتَطِيعُ أَنْ يُنْكِرَ إِلَّا بِقَلْبِهِ

۴۰. And you will see a believer cannot deny except with his heart

وَ رَأَيْتَ الْعَظِيمَ مِنَ الْمَالِ يُنْفَقُ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ

۴۱. And you will see great (amounts) of wealth being spend in what Allah (عَزَّ وَ جَلَّ) gets annoyed

وَ رَأَيْتَ الْوُلَاةَ يُقَرِّبُونَ أَهْلَ الْكُفْرِ وَ يُبَاعِدُونَ أَهْلَ الْخَيْرِ

۴۲. And you will see rulers become closer to the people of kufr (disbelief) and separate from the people of khayr (good)

وَ رَأَيْتَ الْوُلَاةَ يَرْتَشُونَ فِي الْحُكْمِ

۴۳. And you will see rulers being bribed for a judgment

وَ رَأَيْتَ الْوِلَايَةَ قَبَالَةً لِمَنْ زَادَ

۴۴. And you will see governing being obliged to those who are more (wealthy, status)

وَ رَأَيْتَ ذَوَاتِ الْأَرْحَامِ يُنْكَحْنَ وَ يُكْتَفَى بِهِنَّ

۴۵. And you will relatives having marriage (with each other) and becoming satisfied by

it

وَ رَأَیْتَ الرَّجُلَ یُقْتَلُ عَلَی التُّهَمَهِ وَ عَلَی الظِّنَّهِ وَ یَتَغَایَرُ عَلَی الرَّجُلِ الذَّکَرِ فَیَبْذُلُ لَهُ نَفْسَهُ وَ مَالَهُ

۴۶. And you will see men murder for an accusation and upon dhan (conjecture) and differences with another man who gives himself and his wealth

وَ رَأَیْتَ الرَّجُلَ یُعَیَّرُ عَلَی إِتْیَانِ النِّسَاءِ

۴۷. And you will see a man...(?)

وَ رَأَیْتَ الرَّجُلَ

يَأْكُلُ مِنْ كَسْبِ امْرَأَتِهِ مِنَ الْفُجُورِ يَعْلَمُ ذَلِكَ وَ يُقِيمُ عَلَيْهِ

۴۸. And you will see a man eat from the earnings of his wife, (which she got) from immoral actions and him knowing it, and being okay with it.

وَ رَأَيْتَ الْمَرْأَةَ تَقْهَرُ زَوْجَهَا وَ تَعْمَلُ مَا لَا يَشْتَهِي وَ تُنْفِقُ عَلَى زَوْجِهَا

۴۹. And you will see women overcome her husband and work for what he desires and she spends for husband

وَ رَأَيْتَ الرَّجُلَ يُكْرِي امْرَأَتَهُ وَ جَارِيَتَهُ وَ يَرْضَى بِالدَّنِيِّ مِنَ الطَّعَامِ وَ الشَّرَابِ

۵۰. And you will see men hire his women and slave girl and accept with worthless things from food and drinks

وَ رَأَيْتَ الْأَيْمَانَ بِاللَّهِ عَزَّ وَ جَلَّ كَثِيرَةً عَلَى الزُّورِ

۵۱. And you will see Iman (faith) in Allah (عَزَّ وَ جَلَّ) (be based) on many falsehoods

وَ رَأَيْتَ الْقِمَارَ قَدْ ظَهَرَ

۵۲. And you will see gambling become apparent

وَ رَأَيْتَ الشَّرَابَ يُبَاعُ ظَاهِراً لَيْسَ لَهُ مَانِعٌ

۵۳. And you will see wine vendors become apparent and no one prevents it

وَ رَأَيْتَ النِّسَاءَ يَبْذُلْنَ أَنْفُسَهُنَّ لِأَهْلِ الْكُفْرِ

۵۴. And you will see the women give themselves to the people of kufr

وَ رَأَيْتَ الْمَلَاهِيَ قَدْ ظَهَرَتْ يُمَرُّ بِهَا لَا يَمْنَعُهَا أَحَدٌ أَحَداً وَ لَا يَجْتَرِئُ أَحَدٌ عَلَى مَنْعِهَا

۵۵. And you will see amusements become apparent, and (people) pass by it and no one prevents it, and no one will dare to stop it

وَ رَأَيْتَ الشَّرِيفَ يَسْتَذِلُّهُ الَّذِي يُخَافُ سُلْطَانُهُ

۵۶. And you will see the Sharif (the dignified/reputable) become humbled because he fears his ruler

وَ رَأَيْتَ أَقْرَبَ النَّاسِ مِنَ الْوُلَاهِ مَنْ يَمْتَدِحُ بِشَتْمِنَا أَهْلَ

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الْبَيْتِ

۵۷. And you will see the closest people to the rulers will be praised for cursing the Ahl Al-Bayt (علیه السلام)

وَ رَأَيْتَ مَنْ يُحِبُّنَا يُزَوَّرُ وَ لَا تُقْبَلُ شَهَادَتُهُ

۵۸. And you will see whoever loves us are (called) liars and their testimonies are not accepted

وَ رَأَيْتَ الزُّورَ مِنَ الْقَوْلِ يُتَنَافَسُ فِيهِ

۵۹. And you will see those who compete over false words

وَ رَأَيْتَ الْقُرْآنَ قَدْ ثَقُلَ عَلَى النَّاسِ اسْتِمَاعُهُ وَ خَفَّ عَلَى النَّاسِ اسْتِمَاعُ الْبَاطِلِ

۶۰. And you will see the Qur'an will become heavy on the people to listen to, and it will be light upon the people to listen to falsehood

وَ رَأَيْتَ الْجَارَ يُكْرِمُ الْجَارَ خَوْفاً مِنْ لِسَانِهِ

۶۱. And you will see a neighbor honor another neighbor because of fear of his tongue

وَ رَأَيْتَ الْحُدُودَ قَدْ عُطِّلَتْ وَ عُمِلَ فِيهَا بِالْأَهْوَاءِ

۶۲. And you will see punishments become neglected and people will act according to their desires

وَ رَأَيْتَ الْمَسَاجِدَ قَدْ زُخْرِفَتْ

۶۳. And you will see the masjid (pl. masjid) being adorned / beautified

وَ رَأَيْتَ أَصْدَقَ النَّاسِ عِنْدَ النَّاسِ الْمُفْتَرِيَ الْكَذِبَ

۶۴. And you will see the truthful people from the people are the slanderers and liars

وَ رَأَيْتَ الشَّرَّ قَدْ ظَهَرَ وَ السَّعْيَ بِالنَّمِيمَةِ

And you will see evil and tale bearing become apparent .۶۵

وَ رَأَيْتَ الْبَغْيَ قَدْ فَشَا

And you will see adulteresses become rampant .۶۶

وَ رَأَيْتَ الْغِيبَهَ تُسْتَمْلَحُ وَ يُبَشِّرُ بِهَا النَّاسُ بَعْضُهُمْ بَعْضاً

And you will see gheebah (backbiting) become likeable and the people give it as .۶۷ good news to one another

وَ رَأَيْتَ طَلَبَ الْحَجِّ وَ الْجِهَادِ لِغَيْرِ اللَّهِ

And you will .۶۸

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see seek for hajj and jihad for other than Allah

وَ رَأَيْتَ السُّلْطَانَ يُذِلُّ لِلْكَافِرِ الْمُؤْمِنَ

And you will see rulers humiliate the believers for the unbelievers .۶۹

وَ رَأَيْتَ الْخَرَابَ قَدْ أُدِيلَ مِنَ الْعُمْرَانِ

And you will see destruction pass from ages .۷۰

وَ رَأَيْتَ الرَّجُلَ مَعِيشَتُهُ مِنْ بَخْسِ الْمِكْيَالِ وَ الْمِيزَانِ

And you will see men earn a livelihood from cheating in measuring and scaling .۷۱

وَ رَأَيْتَ سَفْكَ الدِّمَاءِ يُسْتَخَفُّ بِهَا

And you will see bloodshed being undervalued .۷۲

وَ رَأَيْتَ الرَّجُلَ يَطْلُبُ الرِّئَاسَةَ لِعَرَضِ الدُّنْيَا وَ يَشْهَرُ نَفْسَهُ بِخُبْثِ اللِّسَانِ لِيُتَّقَى وَ تُسْنَدَ إِلَيْهِ الْأُمُورُ

And you will see a man seeking leadership for the sake of the world and to make .۷۳ himself famous through maligning with his tongue, and the affairs are supported by him

وَ رَأَيْتَ الصَّلَاةَ قَدِ اسْتُخِفَّ بِهَا

And you will see Salah being belittled / undervalued .۷۴

وَ رَأَيْتَ الرَّجُلَ عِنْدَهُ الْمَالُ الْكَثِيرُ ثُمَّ لَمْ يُزَكِّهِ مُنْذُ مَلَكَهُ

And you will see men who have great wealth, and then he does not pay zakat for .۷۵ his country

وَ رَأَيْتَ الْمَيِّتَ يُنْبَشُ مِنْ قَبْرِهِ وَ يُؤْذَى وَ تُبَاعُ أَكْفَانُهُ

And you will see the dead exhumed from his grave and being harmed and selling .۷۶ (his kafan (clothes for the dead

وَ رَأَيْتَ الْهَرْجَ قَدْ كَثُرَ

And you will see commotion becoming many .۷۷

وَ رَأَيْتَ الرَّجُلَ يُمْسِى نَشْوَانَ وَ يُصْبِحُ سَكْرَانَ لَا يَهْتَمُّ بِمَا النَّاسُ فِيهِ

And you will see men becoming drunk and turning into a drunkard and no one from .۷۸ the people cares about him

وَ رَأَيْتَ الْبَهَائِمَ تُنْكَحُ

(And you will see bestiality (sex with animals .۷۹

وَ

p: ۱۳۲

رَأَيْتَ الْبَهَائِمَ يَفْرِسُ بَعْضُهَا بَعْضاً

And you will see animals devour one another .٨٠

وَ رَأَيْتَ الرَّجُلَ يَخْرُجُ إِلَى مُصَلَّاهُ وَ يَرْجِعُ وَ لَيْسَ عَلَيْهِ شَيْ‏ءٌ مِنْ ثِيَابِهِ

And you will see men come out from the prayer area and return, without anything .٨١
(from his clothes (on him

وَ رَأَيْتَ قُلُوبَ النَّاسِ قَدْ قَسَتْ وَ جَمَدَتْ أَعْيُنُهُمْ وَ ثَقُلَ الذِّكْرُ عَلَيْهِمْ

And you will see the hearts of people become tough and their eyes become hard, .٨٢
and remembrance (of Allah) becomes heavy for them

وَ رَأَيْتَ السُّحْتَ قَدْ ظَهَرَ يُتَنَافَسُ فِيهِ

And you will see (people) competing in unlawful things becoming apparent .٨٣

وَ رَأَيْتَ الْمُصَلِّيَ إِنَّمَا يُصَلِّي لِيَرَاهُ النَّاسُ

And you will see someone praying and he prays so the people can see .٨٤

وَ رَأَيْتَ الْفَقِيهَ يَتَفَقَّهُ لِغَيْرِ الدِّينِ يَطْلُبُ الدُّنْيَا وَ الرِّئَاسَةَ

And you will see a faqih (Islamic scholar) learn for other than the religion and seek .٨٥
the world and leadership

وَ رَأَيْتَ النَّاسَ مَعَ مَنْ غَلَبَ

(And you will see people with who overpower (others .٨٦

وَ رَأَيْتَ طَالِبَ الْحَلَالِ يُذَمُّ وَ يُعَيَّرُ وَ طَالِبَ الْحَرَامِ يُمْدَحُ وَ يُعَظَّمُ

And you will see a person seeking halal being defamed and humiliated, and the .٨٧
person seeking haram praised and dignified

وَ رَأَيْتَ الْحَرَمَيْنِ يُعْمَلُ فِيهِمَا بِمَا لَا يُحِبُّ اللَّهُ لَا يَمْنَعُهُمْ مَانِعٌ وَ لَا يَحُولُ بَيْنَهُمْ وَ بَيْنَ الْعَمَلِ الْقَبِيحِ أَحَدٌ

And you will see actions in haramayn (two mosques in Makkah and Medina) that .۸۸ Allah does not like and no one will prevent it and try to change anyone between them .and between the ugly actions

وَ رَأَيْتَ

p: ۱۳۳

الْمَعَازِفَ ظَاهِرَةً فِی الْحَرَمَیْنِ

٨٩. And you will see musical instruments being apparent in the haramayn

وَ رَأَیْتَ الرَّجُلَ یَتَکَلَّمُ بِشَیْ ءٍ مِنَ الْحَقِّ وَ یَأْمُرُ بِالْمَعْرُوفِ وَ یَنْهَی عَنِ الْمُنْکَرِ فَیَقُومُ إِلَیْهِ مَنْ یَنْصَحُهُ فِی نَفْسِهِ فَیَقُولُ هَذَا عَنْکَ مَوْضُوعٌ

٩٠. And you will see a man who speaks something that is haqq (the truth) and commands the good and forbids the evil and (someone) will stand up and recommend him and say: 'This is not your responsibility'

وَ رَأَیْتَ النَّاسَ یَنْظُرُ بَعْضُهُمْ إِلَی بَعْضٍ وَ یَقْتَدُونَ بِأَهْلِ الشُّرُورِ

٩١. And you will see people see one another and emulate the people of evil

وَ رَأَیْتَ مَسْلَکَ الْخَیْرِ وَ طَرِیقَهُ خَالِیاً لَا یَسْلُکُهُ أَحَدٌ

٩٢. And you will see the path of good and its path being empty that no one wants to pursue

وَ رَأَیْتَ الْمَیِّتَ یُهْزَأُ بِهِ فَلَا یَفْزَعُ لَهُ أَحَدٌ

٩٣. And you will see the death being ridiculed and no one being afraid of it

وَ رَأَیْتَ کُلَّ عَامٍ یَحْدُثُ فِیهِ مِنَ الشَّرِّ وَ الْبِدْعَهِ أَکْثَرُ مِمَّا کَانَ

٩٤. And you will see that every year newly invented things from the evil and many bid`ah (innovation) will come

وَ رَأَیْتَ الْخَلْقَ وَ الْمَجَالِسَ لَا یُتَابِعُونَ إِلَّا الْأَغْنِیَاءَ

٩٥. And you will see the creations and gatherings not following (anyone) except the wealthy

وَ رَأَیْتَ الْمُحْتَاجَ یُعْطَی عَلَی الضِّحِکِ بِهِ وَ یُرْحَمُ لِغَیْرِ وَجْهِ اللَّهِ

٩٦. And you will see the poor receive (help) so that (people) can laugh at him, and have mercy on him for other than for the sake of Allah

وَ رَأَيْتَ الْآيَاتِ فِى السَّمَاءِ لَا يَفْزَعُ لَهَا أَحَدٌ

.۹۷

p: ۱۳۴

And you will see signs in the earth and no one will fear

وَ رَأَیْتَ النَّاسَ یَتَسَافَدُونَ کَمَا یَتَسَافَدُ الْبَهَائِمُ لَا یُنْکِرُ أَحَدٌ مُنْکَراً تَخَوُّفاً مِنَ النَّاسِ

And you will see people have sex like animals have sex, and no one will deny this .۹۸ because of fear from the people

وَ رَأَیْتَ الرَّجُلَ یُنْفِقُ الْکَثِیرَ فِی غَیْرِ طَاعَهِ اللَّهِ وَ یَمْنَعُ الْیَسِیرَ فِی طَاعَهِ اللَّهِ

And you will see a man spend a lot in other than obedience to Allah and denies little .۹۹ in obedience of Allah

وَ رَأَیْتَ الْعُقُوقَ قَدْ ظَهَرَ وَ اسْتُخِفَّ بِالْوَالِدَیْنِ وَ کَانَا مِنْ أَسْوَإِ النَّاسِ حَالًا عِنْدَ الْوَلَدِ وَ یَفْرَحُ بِأَنْ یَفْتَرِیَ عَلَیْهِمَا

And you will see ungratefulness becoming apparent and belittling to the parents .۱۰۰ and they will be from the worst condition of people for the children and they will be (happy defaming them (their parents

وَ رَأَیْتَ النِّسَاءَ وَ قَدْ غَلَبْنَ عَلَی الْمُلْکِ وَ غَلَبْنَ عَلَی کُلِّ أَمْرٍ لَا یُؤْتَی إِلَّا مَا لَهُنَّ فِیهِ هَوًی

And you will see the women become powerful in the land, and have power over all .۱۰۱ the affairs and does not come except what she desires

وَ رَأَیْتَ ابْنَ الرَّجُلِ یَفْتَرِی عَلَی أَبِیهِ وَ یَدْعُو عَلَی وَالِدَیْهِ وَ یَفْرَحُ بِمَوْتِهِمَا

And you will see the son of man defame his father and curse his father, and .۱۰۲ become happy when he dies

وَ رَأَیْتَ الرَّجُلَ إِذَا مَرَّ بِهِ یَوْمٌ وَ لَمْ یَکْسِبْ فِیهِ الذَّنْبَ الْعَظِیمَ مِنْ فُجُورٍ أَوْ بَخْسِ مِکْیَالٍ أَوْ مِیزَانٍ أَوْ غِشْیَانِ حَرَامٍ أَوْ شُرْبِ مُسْکِرٍ کَئِیباً حَزِیناً یَحْسَبُ أَنَّ ذَلِکَ الْیَوْمَ

عَلَيْهِ وَضِيعَةٌ مِنْ عُمُرِهِ

And you will see a man when a day passes and he has not earned a great sin in it .١٠٣ from tyranny, or cheating in measuring, or scale, or committing an unlawful act, or drinking wine, he becomes sad and depressed and counts that day as a day lost in his life

وَ رَأَيْتَ السُّلْطَانَ يَحْتَكِرُ الطَّعَامَ

And you will see a ruler monopolize on the food .١٠٤

وَ رَأَيْتَ أَمْوَالَ ذَوِي الْقُرْبَى تُقْسَمُ فِي الزُّورِ وَ يُتَقَامَرُ بِهَا وَ تُشْرَبُ بِهَا الْخُمُورُ

And you will see the assets of relatives distributed in falsehood and gambled with .١٠٥ to drink wine

وَ رَأَيْتَ الْخَمْرَ يُتَدَاوَى بِهَا وَ يُوصَفُ لِلْمَرِيضِ وَ يُسْتَشْفَى بِهَا

And you will alcohol being used as a cure and form to heal the sick .١٠٦

وَ رَأَيْتَ النَّاسَ قَدِ اسْتَوَوْا فِي تَرْكِ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ تَرْكِ التَّدَيُّنِ بِهِ

And you will see the people equal in abandoning commanding the good and .١٠٧ forbidding the evil and abandoning the religion

وَ رَأَيْتَ رِيَاحَ الْمُنَافِقِينَ وَ أَهْلِ النِّفَاقِ قَائِمَةً وَ رِيَاحَ أَهْلِ الْحَقِّ لَا تَحَرَّكُ

And you will see the munaafiqeen and people of hypocrisy on the rise and the .١٠٨ people of haqq do not move

وَ رَأَيْتَ الْأَذَانَ بِالْأَجْرِ وَ الصَّلَاةَ بِالْأَجْرِ

And you will see money asked for doing the Adhan and Salah .١٠٩

وَ رَأَيْتَ الْمَسَاجِدَ مُحْتَشِيَةً مِمَّنْ لَا يَخَافُ اللَّهَ- مُجْتَمِعُونَ فِيهَا لِلْغِيبَةِ وَ أَكْلِ لُحُومِ أَهْلِ الْحَقِّ وَ يَتَوَاصَفُونَ فِيهَا شَرَابَ الْمُسْكِرِ

And you will see the masjid crowded with those who do no fear Allah, they father .١١٠

for gheebah and they eat flesh of the people of haqq and prescribed wine and intoxicants

وَ رَأَيْتَ السَّكْرَانَ يُصَلِّي بِالنَّاسِ وَ هُوَ لَا يَعْقِلُ وَ لَا يُشَانُ بِالسُّكْرِ وَ إِذَا سَكِرَ أُكْرِمَ وَ اتُّقِيَ وَ خِيفَ وَ تُرِكَ لَا يُعَاقَبُ وَ يُعْذَرُ بِسُكْرِهِ

١١١. And you will see the drunkards from the people lead Salah and he has no understanding and he is not ashamed of being drunk, and when being drunk is honored and feared, and abandoning him is feared, and no punishment for being drunk.

وَ رَأَيْتَ مَنْ أَكَلَ أَمْوَالَ الْيَتَامَى يُحْمَدُ بِصَلَاحِهِ

١١٢. And you will see whoever eats the wealth of orphans will be praised as being good

وَ رَأَيْتَ الْقُضَاةَ يَقْضُونَ بِخِلَافِ مَا أَمَرَ اللَّهُ

١١٣. And you will see judge will judge against what Allah has commanded

وَ رَأَيْتَ الْوُلَاةَ يَأْتَمِنُونَ الْخَوَنَةَ لِلطَّمَعِ

١١٤. And you will see the rulers trust the treacherous one for greed

وَ رَأَيْتَ الْمِيرَاثَ قَدْ وَضَعَتْهُ الْوُلَاةُ لِأَهْلِ الْفُسُوقِ وَ الْجُرْأَةِ عَلَى اللَّهِ يَأْخُذُونَ مِنْهُمْ وَ يُخَلُّونَهُمْ وَ مَا يَشْتَهُونَ

١١٥. And you will see inheritors become vilifies and rulers of the people of fisq and against the commandment of Allah who take form them and leave in them what they desire

وَ رَأَيْتَ الْمَنَابِرَ يُؤْمَرُ عَلَيْهَا بِالتَّقْوَى وَ لَا يَعْمَلُ الْقَائِلُ بِمَا يَأْمُرُ

١١٦. And you will see the pulpits command those to act pious, but they do no act on what they command

وَ رَأَيْتَ الصَّلَاةَ قَدِ اسْتُخِفَّ بِأَوْقَاتِهَا

١١٧. And you will see the timing of Salah belittled

وَ رَأَيْتَ الصَّدَقَةَ بِالشَّفَاعَةِ لَا يُرَادُ بِهَا وَجْهُ اللَّهِ وَ يُعْطَى لِطَلَبِ

النّاسِ

And you will see charity given through intercession and not for the sake of Allah .۱۱۸ and of the people demands and pleasures

وَ رَأَيْتَ النَّاسَ هَمُّهُمْ بُطُونُهُمْ وَ فُرُوجُهُمْ لَا يُبَالُونَ بِمَا أَكَلُوا وَ مَا نَكَحُوا

And you will see the people who take care of their stomachs and their sexual .۱۱۹ organs and do not pay attention to what they eat and who they have sex with

وَ رَأَيْتَ الدُّنْيَا مُقْبِلَةً عَلَيْهِمْ

And you will see the world following them .۱۲۰

وَ رَأَيْتَ أَعْلَامَ الْحَقِّ قَدْ دَرَسَتْ

And you will see the flag of haqq has become old .۱۲۱

فَكُنْ عَلَى حَذَرٍ وَ اطْلُبْ إِلَى اللَّهِ عَزَّ وَ جَلَّ النَّجَاهَ وَ اعْلَمْ أَنَّ النَّاسَ فِی سَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّمَا يُمْهِلُهُمْ لِأَمْرٍ يُرَادُ بِهِمْ فَكُنْ مُتَرَقِّباً وَ اجْتَهِدْ لِيَرَاكَ اللَّهُ عَزَّ وَ جَلَّ فِی خِلَافِ مَا هُمْ عَلَيْهِ

(عَزَّ وَ salvation, and know that Allah (عَزَّ وَ جَلَّ) So you must beware and request for Allah is angry with the people and He delays in command for (a matter) what he wants (جَلَّ will see you do the opposite of (عَزَّ وَ جَلَّ) them. Strive and remain watchful so that Allah (what they do..."(۱)

As we have said before, what has been mentioned above is a part of a long hadith, .which points on corruptions, which expand near the great revolution

:These various corruptions can be divided into three groups

Corruptions related to legal issues and governments like expansion of oppression, (۱ dominance of adherents of untruth, nonexistence of freedom of speech and action, in the way

۱- Al-Kulayni, Al-Kaafi, vol. ۸, pg. ۳۶ - ۴۲, hadeeth ۷, Mir'aat Al-`Uqool, vol. ۲۵, pg. ۸۲, Al-Majlisi, Bihar Al-Anwar, vol. ۵۲, pg. ۲۵۶ - ۲۶۰, hadeeth ۱۴۷

that believer people can only express their hatred from oppression and oppressors in their hearts, also spending large assets in useless, harmful or destructive consumptions, advancement of bribery, auctioning the positions, inclination of weak people who don't have constructive culture to any power which wins (anyone who it is); also spending the capitals in wars and destructive armament competitions and noticing to these issue more than construction (until the costs of war becomes more .(than the costs of constructions

Also, each year new ways of corruption, oppression, exploitation are invented, and nobody feels responsible for social disharmonies except a few, and even they advise .each other to disregard these issues

Another part of these corruptions are related to moral issues, like: expansion of (٢ adulation, emulation, choosing trite jobs (like making money through prostitution of the wife!) by men, also advancement of wine, gambling and different kinds of unhealthy entertainment, speeches without action, hypocrisy, affectation and influencing the authorities even in helping the poor, evaluation of people by their .wealth and like them

Another part of these corruptions are related to particularly religious aspects like (٣ imposing lust-soaked self desires to Qur'an and interpretation by opinion, and material and personal inclinations in religious matters, congestion of polluted and sinner persons in mosques, extraordinary notice to ornamentation of mosques and .emptying their contents, reducing the value of prayer and ignoring that and like them

If we carefully notice then we see that many of these corruptions have become practical in present complexes and the other

ones are also expected; so what don’t we have for preparing the background of that ?great revolution

The answer of this question is that we have also previously mentioned; we have few knowledge, and in other words, constructive and revolutionary reaction against these .corruptions

Anyway, appearance of these signs is not solely the condition of establishment of that great revolution, but it is a beginning for awakening the thoughts, lashes for awakening the sleeping souls, and it is a background for preparing social and .psychological readiness

The people of the world will have to analyze the sources of these disharmonies, and their results and effects anyway, and it founds a general self-awareness and accordingly, they become certain that continuing the current conditions are not .possible, but should make a revolution

.A revolution in all aspects for finding a just, divine and popular system

It is also necessary to remind that it is not necessary for these corruptions to appear all around the world and if some small environments are pure then this conditions is not fulfilled; but the criterion is the typical feature of the people of the world whether in the East or in the West; and in other words, this ruling is based on majority method .like many other rulings

**(Dajjal (the great deceiver**

When it is talked about “Dajjal”, usually, based on a general thought record, people think about a one-eyed man, who appears before that great revolution with his .legendary body and more legendary ride, with his special programs

But, as it is understood from the root

of the word Dajjal(1) on the one hand and from hadith resources on the other hand, Dajjal is not exclusive to one person and it is a title for deceiver and cunning persons, who use any means for attracting people to themselves, and appear in the way of any .constructive revolution which is performed in different dimensions

We read in a famous hadith, which has been quoted from Sahih of "Tirmidhi" that :Prophet (S) said

انّه لم یکن نبیّ بعد نوح الّا انذر قومه الدّجال و انّی انذرکموه

Any prophet, after Noah, forewarned his nation from the conspiracy of Dajjal, I also (forewarn you!(2

Certainly, previous prophets didn't have warned they people about the conspiracy of .Dajjal who will appear in End of Days and is thousands of year latter

:Especially, because we read at the end of hadith that

فوصفه لنا رسول الله فقال لعلّه سیدرکه بعض من رآنی او سمع کلامی

Then Prophet (S) explained his characteristics for us and said maybe some of those !who have seen me or have heard my expression live in his time

Maybe, hadith points to dangerous tyrants and deceivers like Umayyad caliphs and people like Muawiyah who deceived people and deviated them from the way of truth toward traditions of the age of ignorance and revived social classes and tyranny and autocracy, and brought back obsequious unrighteous persons and ruthless criminals .to positions, and removed righteous, superior and competent men

:Also, we read in another hadith in the same book that

:Prophet (S) said about Dajjal

ما من نبیّ الّا وقد انذر

.Dajjal, from the root Dajl, means deception and lying -۱

.Sahih al-Tirmidhi, chapter of what have been quoted about Dajjal, page ۴۲ -۲

قومه و لکن ساقول فیه قولا لم یقله نبیّ لقومه تعلمون انّه اعور ...

There was no prophet except that he forewarned his nation from the conspiracy of Dajjal, but I say a sentence about him that no prophet have said to his nation, I say !that his one-eyed

Maybe, mentioning the time of Noah in some of these ahadith is for pointing to the farthest time; or nonexistence of Dajjals in the times before Noah is because Noah brought the first religion, or because deceptions didn't influenced past human .societies

Anyhow, explaining Dajjal as a one-eyed man has an interpretation that we will soon .discuss about it

It is interesting that it is mentioned in some of ahadith that ۳۰ Dajjals will appear (before the advent of Mahdi (as)!(۱

.The appearance of Dajjal is even mentioned in the Testaments

:(We read in the second epistle of John (chapter ۱, sentence ۶ ۷

.As ye have heard from the beginning, ye should walk in it"

"For many deceivers are entered into the world

.This expression also confirms the multiplicity of Dajjals

:We read in another hadith

قال رسول الله (ص) لا تقوم اسّاعه حتی یخرج نحو من ستّین کذّاباً کلّهم قولون انا نبی!

Prophet (S) said: resurrection won't come except that sixty liars appear and claim for (prophecy!(۲

Although the name of Dajjal is not mentioned in this narrative, but it is totally understood from hadith that false claimants and deceivers will not exclusively one or .some persons in End of Days

Anyway, the fact which is not possible to be ignored is



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.Sunan Abu Dawood -۱

.Bihar al-Anwar, vol. ۵۲, page ۲۰۹ -۲

that when the backgrounds are revolution are provided, in any society, deceiver people, who are in fact the guardians of corrupted systems, begin deceiving people for keeping the current conditions, and exploiting intellectual and social backgrounds of the people in benefit of their incorrect goals, and even they express revolutionary mottoes, and this is one of the greatest obstacles in the way of reform and real .revolution

These are Dajjals from whom all the prophets have forewarned their nations and .have warned about their deceptive plans

But, before the advent of Mahdi and that great and expanded and real revolution, as much as intellectual, mental and social backgrounds advance in the world, activities of these Dajjals, who come one after another, increase, in order to delay the advancement and improvement of revolutionary backgrounds and use thousands of .deceptions and tools for deviation of the thoughts

Albeit, there is no problem for a great Dajjal to be above them all, but, signs which have been expressed about him in some of narratives are like symbolic expressions, allegory and metaphors. For example, it is derived from the narrative, which has been quoted by Allame Majlesi in Bihar al-Anwar from Amir al-Mu'mineen Ali (as) that he :has the following characteristics

He has only one eye that shines at the middle of his forehead like the star of the (۱ !dawn! But this eye is bloody, maybe it is mixed with blood

He has a white clipper donkey (ride) which any of its steps is one mile and (۲

!moves through the earth very fast

He claims of being God and when he gathers his friends around him the whole world (۳ !hears his voice

He goes into the seas and the Sun moves with him, a mountain of smoke is in his (۴ .front and a white mountain is behind him that people see it as food

(At the time of his appearance, people are in hunger and famine ...(۱ (۵

Undoubtedly, we are not permitted to symbolize any religious concept which has been mentioned in Qur’an or hadith resources, because this act is interpretation by opinion which is strongly prohibited in Islam and wisdom and logic also deny that, but by the way, standing on the first meaning of the expressions, when rational or quoted evidences are available, is not correct either and caused the purpose and definition to .be missed

And incidentally, these metaphors about the events of End of Days have records; for (instance we read that “Sun will rise from the west”.(۲

And this is one of the most complicated issues related to this part that it is apparently improper with today’ science; because rising of the Sun from the west means that earth moves in the opposite direction; if it suddenly happens then the water of the seas, all buildings and creatures living on earth will be thrown out and everything become disordered, and no sign of life will remain on. And if it happens gradually then the length of the day and night will increase in the way



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.Bihar al-Anwar, vol. ۵۲, page ۱۹۴ -۱

.Bihar al-Anwar, vol. ۵۲, page ۱۹۴ -۲

that it becomes more than one month or two months and again the order of the universe will be destroyed on earth!

But, there is an interesting interpretation beneath the above hadith, which is about the signs of Dajjal that shows this expression is a metaphor.

Because the narrator of hadith "Nazal ibn Sabra" asks "Sa'sa'a bin Sohan" what was the purpose of Amir al-Mu'mineen Ali (as) that he said:

"Don't ask me about the events which happen after that…"?

Sa'sa'a answers:

انّ الّذی یصلّی خلفه عیسی بن مریم هو الثّانی عشر من العتره التّاسع من ولد الحسین بن علی، و هو الشّمس الطّالعه من مغربها۷

The one behind whom Christ performs prayer is the twelfth person prom the dynasty of Prophet (S) and the ninth person from the sons of Hussein ibn Ali(as), and he is the Sun which will rise from the place of sunset!(۱)

Therefore, it is not interesting for Dajjal who has been explained with above characteristics to be also symbolic.

Surely, you ask that how is it possible to interpret that?

We answer this question that it is likely that Dajjal, with those characteristics, is pointing to deceivers and oppressor materialist leaders in mechanical world; because:

Firstly, they have only one eye and that is the eye of economy and material life. They look only to one (dimension) and that is the dimension of financial benefits of their own nation. And use thousands of deceptions and exploiting politics for reaching this goal. They are deceiver Dajjals who have lost the eye of spirituality and humanity.

But,

.(Adaptation from the hadith of Sa'sa'a bin Sohan (Bihar al-Anwar, vol. ۵۲, page ۱۹۲ -۱

this only material eye is very dazzling and shining, and they have achieved glorious .victories in industries and they have also passed the diameters of the earth

Secondly, they have rides, which are extremely fast and circumambulate the earth in !a short time even with ultrasonic speed

Thirdly, they practically claim of being God and consider the destiny of the people of the world in their hands, and by all their weakness and incapability, consider landing on moon as conquering the space! And consider using some of the powers of the nature as the sign of conquering the nature, while a small earthquake, a weak storm, one cancerous cell, destroys their entire system; they claim of being God like Pharaoh .while being weak

Fourthly, they go under the seas by equipped submarines, their fast moving equipments moves with the Sun (and maybe pass that). There is a mountain of smoke in front of his great factories and behind him is a mountain of industrial products and food (that people think they are healthy foods, while they don't have much nutritious .(value and mostly all unhealthy foods

Fifthly, people are in hunger because of some reasons - like famine or exploitation and imperialism and different discriminations and huge capitalization for armaments and tremendous of wars, and destructions which are the results of war and all of them are the result of one-dimensional materialistic life - and especially a group of ,people die because of hunger, and Dajjal, who is the main cause of these disorders

abuses these conditions and tries to strengthen the bases of his imperialism under .the title of helping hungry people and deprived societies

It is also mentioned in some narratives that any hair of the ride of Dajjal has a new and special tone that it is possible to consider that with this much of unhealthy entertainments of one-dimensional mechanical world which are available in all homes .and cities and deserts and coasts

Anyway, it is important for revolutionary members who are truthful soldiers of the great peacemaker the promised Mahdi (as) not to be deceived by Dajjals like simple and fool people and don't miss any opportunity for executing their revolutionary plan .bases upon belief, truth and justice

Albeit, what has been said above was a possible interpretation for Dajjal that different evidences prove that. But, acceptance or unacceptance of this interpretation doesn't harm the main subject that the issue of Dajjal, with these characteristics, is a !metaphor not to be a human with such ride and characteristics and advantages

### Appearance of Sufyani

The appearance of "Sufyani" has been also mentioned in many resources of hadith of Shiites and Sunnis like the appearance of "Dajjal" as a sign of the advent of great (universal peacemaker, or as one of the events of End of Days.(۱

Although, it is understood from some of narratives that "Sufyani" is a specific person from the dynasty of Abu Sufyan and his children, but it is also understood from other narratives that "Sufyani" is not exclusively a person and it is pointed to



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Refer to the book Bihar al-Anwar, vol. ۵۳, pages ۱۸۲, ۱۹۰, ۱۹۲, ۲۰۶, ۲۰۸ ۲۰۹ and other -۱ .books

specific characteristics and plans which many persons have been their examples in .history

:(For instance, it is quoted in a narrative from Imam Ali ibn Hussein (as

امر السّیانی حتم من الله ولایکون قائم الّا بسفیانی

The appearance of Sufyani is one of the certain matters; and there is one Sufyani (against anyone who rises!(۱)

It is cleared from this hadith that Sufyani has "descriptive" aspect not "individual" and his characteristics is his plans and conditions and it is also understood that one (or .some) Sufyani will stand against any revolutionary man and truthful peacemaker

:(We read in another hadith from Imam Sadiq (as

انا و آل ابی سـفیان اهل بیتین تعادینا فی الله؛ قلنا صـدق الله و قالو کذب الله؛ قاتل ابوسـفیان رسول الله (ص) و قاتل معاویه علی بن ابی طالب (ع) و قاتل یزید بن معاویه الحسین بی علی (ع) و السّفیانی یقاتل القائم

We and the dynasty of Abu Sufyan are two dynasties that don't have agreement about divine programs; we have confirmed the expressions of God and they have denied. Abu Sufyan fought against the Prophet (S); and Muawiyah against Ali ibn Abi Talib (as); and Yazid against Hussein ibn Ali (as); and Sufyani will fight against the (Imam who arises.(۲

In previous discussion, we understand the role of Dajjals against constructive revolutions, now we should know about evil plans of Sufyani; because it is highly necessary to know all the "adherents" and "oppositions" of universal reform plan for .establishing the definition of real waiting

,Abu Sufyan, who was the head of the Sufyanids



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.Bihar al-Anwar, vol. ۵۲, page ۱۸۲ -۱

.Bihar al-Anwar, vol. ۵۲, page ۱۹۰ -۲

:had the following characteristics

He was capitalist who had collected his fortune by plunder, violation of others' (۱ .rights, usury and like them

He was a powerful man who had gained his power through evil ways and was the (۲ leader of ignorant parties in Mecca and it surrounding regions; and all his personality .was summarized into these two

He had a considerable leadership and government for himself before Islam; but after Islam, all the bases of his power became weak, because Islam was the strongest enemy of those who had the power of people like Abu Sufyan; and there is no surprise .that he became the number one enemy of Islam

He was considered as the symbol oppressive system of class society of Mecca and (۳ his devoted support of idols and idolatry was according to this matter; because idols were the best tool for "divide and rule" and "fooling and stupefying exploited people" (and in result strengthening the bases of the government of people like Abu Sufyan.(۱)

His strong opposition against Islam - as we said before - was because of the reason that Islam was destroying all bases upon which his evil personality was based; therefore, he didn't stop trying to suffocate the revolution of Islam. But, finally his last fort of power destroyed during the conquest of Mecca and was removed forever and .became isolated; although, he didn't stop hidden motivations

He transferred all these characteristics to his son, Muawiyah, and through him to his grandson Yazid - by teaching and through



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.Bihar al-Anwar, vol. ۵۲, page ۲۶ -۱

the genes – and both of them followed the plans of the father – but in another way – .although they finally failed

Abu Sufyan was a completely backward person who was genes afraid of revolutionary movement of Prophet (S); because Islam had a multidimensional plan for changing that backward society which was full of corruption; a plan in which there .was no place for leeches like Abu Sufyan and his gang

And we can understand here that why his children and successors tried to destroy Islam and return people to the rituals of ignorance, although they have been crashed under its wheels; but anyway, they have made strong strikes to the advancement of .Islam and Muslims

We return to the discussion; we read in previous ahadith that the appearance of Abu Sufyan in the way of Prophet (S) was not exclusive to Islamic revolution, there was also there is an Abu Sufyan with the characteristics of a plunderous, powerful and oppressor, backward and distributor of superstitions capitalist against anyone who arises and any peacemaker who tries to nullify the efforts of the al-Qa'im and .peacemaker; makes troubles for him and at least, delays the time of his revolution

There will be also "Sufyani" or Sufyanis against the rise of the great universal peacemaker "Mahdi", who try to delay the real revolution of Mahdi by their hellish powers; return the time to the past or at least stop it; prevent the destruction of .oppressive class systems in benefits of the exploiters

Maybe the difference between

Dajjal" and "Sufyani" is that Dajjal established his evil plans through deception and" tricks, but Sufyani performs this act by using his expanded destructive power; as it has been mentioned in news that he conquers some flourished regions of the earth۱, .that we have read similar cases in governments of Abu Sufyan, Muawiyah and Yazid

There is no problem for Sufyani of End of Days who stands against the great universal peacemaker "Mahdi" to be one of the grandchildren of Abu Sufyan and his genealogy reaches him, as it is mentioned in news; but it is more important than genealogy that .his characteristics and efforts are all similar to Abu Sufyan and has the same method

This "Sufyani", like all people like Abu Sufyan and all other Sufyani, will be defeated against the universal revolutionary movement of Mahdi (as) and his efforts and plans .will all be destroyed

The most important thing is that people should know "Dajjals" and "Sufyanis". These Sufyanis have also another sign adding to what have been mentioned before that its example can be seen clearly in the history of Islam, and that is: They remove the righteous and competent ones from society and place unrighteous people in their .positions

Divide "Bayt al-Mal" among their adherents, as it was in the same way in the government of the dynasty of Abu Sufyan; they support different kinds of discriminations, Stupefactions and separations; and it is possible to recognize and .show them by these characteristics

Dajjals" form mysterious antirevolutionary rows, and "Sufyanis" form"

apparent antirevolutionary rows, and in fact, both of them are in one side but in two different features, and there is no assurance for "development" and "existence" of .revolution until their rows break apart

## Characteristics of Shiite Belief about Mahdi and Questions Arose from this Belief

### (Mahdi the Twelfth Successor of the Prophet (S

#### point

What has been analyzed until now in this book about "great universal peacemaker" and "revolutionary programs of Mahdi" was in two parts, one part in a general rational form and another part in a general Islamic form; but belief of Shiites which is being fed from the school of Ahl al-Bayt of Prophet (S) has some characteristics which will :be studied in this chapter; these characteristics are

Shiites believe that Mahdi is the twelfth successor of Prophet (S) and son of Imam (١ Hassan Askari (as); His name is "Muhammad", his Kunya (honorific) is "Abolghasem" ."and his Laqabs are "Mahdi", "Sahib Al-Zaman" and "al-Qa'im

Mahdi" is alive now and according to the fact that he was born in the year ٢٥٥ after" (٢ .Hijrah, now he is more than thousand years old

Mahdi" is hidden from the eyes while he is alive; which means, while he has a" (٣ .natural life but lives in this world unknown

But other Islamic sects - except some of them - believe that he will born in End of Days, although he is from the dynasty of prophet; therefore, they don't consider an age with this long occultation for him; albeit, few Sunnis also consider him as son of .(Imam Hassan Askari(as

:Anyway, special belief of Shiites arise three questions

#### First Question

It is the famous question

of “longevity” which has been introduced from the past that how is it possible for a human to live this much longer, while we have never seen that a person’s age exceeds one hundred to one hundred and twenty years! How this old age can be ?proper to maximum ages, which we see around us

**Second Question**

It is about the philosophy of this long occultation that why Imam and leader of Islamic ?society should be absent this much time, what is the secret of this matter

**Third Question**

Which has close relation with the second question – although it is separated from that – is about the philosophy of existence of Imam (as) during the occultation; when the leader has no connection with his followers and the people of the world cannot see him and gain benefits of his leadership then which role can be considered for him? And in other words, during this time, his life is a personal and private life not social and !in the position of a leader

First, it is necessary here to mention the evidences of Shiites about these triple .beliefs

.Then we can see that how is it possible to answer the above triple questions

At the beginning, it should be considered that rational reason can never point a .specific person about this matter, but the results of these reasons are always general

Narratives of Sunnis about Mahdi are usually general; they only talk about “a person from the dynasty of prophet with laghab of Mahdi and the name of Muhammad (like

the name of prophet of Islam)"; except some narratives which quote all characteristics of his father or forefathers and is compatible with Shiites belief, like :the two following narratives

Sheikh Suleiman al-Qunduzi", who is one of Sunni scholars, quotes in famous book" (۱ of "Yanabi al-Muwadda" from the book "Fara'id al-Simtayn" from Ibn Abbas that a Jewish man went to Prophet (S) and asked many questions and after hearing the :answers, the light of belief shined in his heart and became Muslim; including

Who is your successor? Because any prophet should have a successor, as our" ."prophet Moses (as) placed Joshua as his successor

:Prophet (S) answered this question

انّ وصيّى علىّ بن ابى طالب و بعده سبطاى الحسن و الحسين تتلوه تسعه ائمّه من صلب الحسين

My successor is Ali ibn Abi Talib and after him my grandsons Hassan and Hussein and after Hussein, nine Imams from his generation

:Jewish man asked Prophet (S) to say their names; Prophet (S) said

When Hussein dies his one Ali; and when Ali dies his son Muhammad; and when Muhammad dies his son Ja'far, and when Ja'far dies his son Musa, and when Musa dies his son Ali, and When Ali dies his son Muhammad, and when Muhammad dies his son Ali, and when Ali dies his son Hassan and when Hassan dies his son Muhammad ... (al-Mahdi al-Hujjah will be his successor; they are twelve persons (my successors

Then he asked from the condition of their death and martyrdom and Prophet (S) said :after some explanations

و انّ الثّانى عشر

من ولدی یغیب حتّی لا یری، و یأتی علی امّتی بزمن لایبقی من الاسـلام الّا اسمه؛ و لایبقی من القرآن الّا رسمه فحینئذ یأذن الله تبارک و تعالی له بالخروج فیظهر الله الاسلام به و یجدّده ...

My twelfth child will be occulted and won't be seen and the time will come for my followers that nothing remains from Islam but its name and nothing remains from Qur'an but its text; at this time, almighty God will give him the permission to rise and ...appears and renews Islam by him

The Jewish man says some poems after accepting Islam that includes the names of :the successors of prophet and he says about the last one of them

آخرهم یسقی الظّماء و هو الامام المنتظر۱

The last one of them waters those who are thirsty (of truth and justice) and he is the !expected Imam

Again in that book, it is quoted from "Amir ibn Wathilah", who is the last one of the :prophet's companions who died, from Ali (as) that Prophet (S) said

یا علی انت وصیّی، حربک حربی، وسلمک سلمی، وانت الامام و ابوالائمه احدی عشر الذّین هم المطهّرون المعصومون و منهم المهدی الذّی یملأ الارض قسطاً و عدلاً.۲

Ali you are my successor, your battle is my battle, and your peace is my peace; and you are Imam and father of eleven Imams who are all infallible and pure; and he is ."Mahdi" from them who fills the earth with justice

But there are many narratives from Ahl al-Bayt about Mahdi(as) and the fact that he

is the eleventh son of Ali(as) and the ninth son of Imam Hussein and the inseparable son of Imam Hassan Askari that mentioning all of them takes too much time and it is out of the plan of our book which is based upon briefness; therefore, we mention a list of them and refer you to the book "Muntakhab al-Athar fi Ahwal al-Imam al-Thani Ashar" (a translation-like version of this book called "Promise of Pace and Security" .has been also published from the same author) for more information

Narratives about the father and forefathers of Mahdi (as) have been quoted in this :book, which are mostly from Ahl al-Bayt including

narratives about the fact that Imams and leaders of twelve persons and the first ۹۱ .(one of them is Ali (as) and the last of them is Mahdi (as

.(And ۹۴ narratives are quoted about that the last one of Imams is Mahdi (as

And ۱۰۷ narratives about that Imams are twelve persons and nine of them are from ."the sons of Hussein (as) and the ninth person is "al-Qa'im

And ۵۰ hadith about the names of all twelve leaders that the last of them is Mahdi and in this way, followers of this school specify Mahdi (as) with all his characteristics based .upon the above several evidences

But it is also necessary to mention that there are many ahadith in reliable and famous Sunni hadith resources about the twelve Imams and caliphs (generally) and as we said before, no logical interpretation can be found for

.these narratives except by accepting the Shiites' belief

اثنی "In some of these ahadith like hadith of "Sahih al-Bukhari" and "Sahih al-Tirmidhi عشر امیرا۳ (twelve emirs), and in "Sahih Muslim) اثنی عشر خلیفه۴ (twelve caliphs) and in Sahih of Abu Dawood also اثنی عشر خلیفه۵ and in "Musnad Ahmad" اثنی عشر خلیفه are mentioned in .tens of ways

!Is it possible to deny this much of ahadith from famous books

Should we complete the twelve caliphs by adding Umayyad caliphs like Muawiyah, Yazid and Abd al-Malik, or by adding Abbasid caliphs like Harun, Al-Ma'mun and Al-Mutawakkil to the first four caliphs!

.١ Yanabi al-Muwadda, page ۴۴۰.

.٢ The same document, page ۸۵ (printed in Istanbul).

.٣ Sahih al-Bukhari, page ۱۷۵ (printed in Egypt) and Sahih al-Tirmidhi, vol. ۲, page ۴۵ ((printed in Delhi)).

.۴ Sahih Muslim, vol. ۲, page ۱۹۱ (printed in Egypt).

.۵ Sahih of Abu Dawood, vol. ۲, Book of Mahdi, page ۲۰۷ (printed in Egypt).

**?Who are these twelve caliphs whom prophet has named and has praised**

This is the question that - except the follower of Ahl al-Bayt who believe in twelve Imams - should find an answer for that; because no fair person can consider Umayyad and Abbasid caliphs - who deviated the Islamic government from its way and performed any kind of crime, oppression, transformation and distortion of .concepts of Islam - as the successors of prophet and competent of being praised

## Triple Important Questions

### The Secret of Longevity

Introducing the Criticism: We said that others criticize the belief of Shiites about Mahdi

from the past that: If he is the son of Imam Hassan Askari and was born in the

year ۲۵۵ after Hijrah from his mother Narjis and is still alive then he is more than :thousand years old now, while

!Neither our daily observations show us people with this old age

!Nor today's science accepts that

!Nor it has historical example

:Study and Research

We agree the criticizers in this matter that normal and ordinary ages which we usually see are not more than one-hundred years, and rarely reaches one-hundred and twenty years, and in out time, people who have reached one-hundred and fifty or sixty are considered as exceptions in the world.۱

But it is not possible to suffice to these matters for a scientific discussion and research about the matter of the longevity and the following matter should be considered and :we see that

?Does normal life have a constant limit? What does today's physiology say about that

?Is there any way of increasing the lifetime

Were there exceptional people who were different with normal humans in physical, ?spiritual, body parts, different senses and other general characteristics

?Does history really remember people with ages older than what we can see today

And above all, it should be considered that who are these criticizers and what is their ?understanding from different religious issues

?Does Normal Life have a Constant Limit

A small batter has limited lifetime; for example it works for ۲۴ hours continuously; .then its power ends

.For instance, a light bulb works for one thousand hours and then it dies

.Maybe an automobile works for ۲۰ years

Also, other human produces has approximate specific lifetime and average limit; albeit, if user

uses them in good conditions then they work more and if they are used in bad .conditions then they work less than the specified amount

We have also different kinds of lifetime in nature; there are particle inside atoms, which live for only one-thousandth of a second and sometimes "one-hundred millionth" of a second, but in change the age of the earth is estimated to five thousand !million years

Now we should see that whether the lifetime of living creatures in nature is like the lifetime of our industrial products or not. For example, human lives about ۸۰ years; a dove lives about ۵ years; an insect about some months; a plain tree lives about ۱۵۰ .years and a flower shrub about ۶ months

In the past, a group of scientist believed in a system of normal lifetime in living :creatures. For example

.Pavlov believed that normal lifetime of human is ۱۰۰ years

.Metchnikoff believed that normal lifetime of human is ۱۵۰ to ۱۶۰ years

.Kaufland, German physician, believed that normal lifetime of human is ۲۰۰ years

.Pflüger, famous physiologist, believed that normal lifetime of human is ۶۰۰ years

And finally Bacon, English philosopher and scientist increased the number and said it is .about ۱۰۰۰ years

But this belief has been denied by today's physiologists and the issue of constant limit .of normal lifetime of human is invalidated

According to Professor Smith, Columbia University: "As the sound barrier broke and moving equipments appeared with ultrasonic speed, some day the barrier of human lifetime will break and it goes beyond whatever

"!we saw until now

The living evidence which is possible to introduce for proving this belief is the experiments that a group of scientists have performed on different plants or animals in laboratories and they was successful in increasing the lifetime of a living creature in conditions of laboratory up to "twelve times" more.

For example, an experiment which is performed on a plant with the lifetime of only two weeks shows that it is possible to keep it up to six months.

If assumable, such increment is possible on human lifetime then there will be humans with more than hundred years of age.

Another experiment has been performed on a fruit fly, which has a very short lifetime, and they were successful in increasing its lifetime up to "nine-hundred times"!

If assumable, this amazing and extraordinary increment becomes practical on human lifetime then a person lives more than seventy thousand years!

Albeit, most of us neither wish for such tiresome age nor accept it even for free, until the poet says:

من از دو روزه عمر آمدم بجان، ای خضر - چه می کنی تو که یک عمرجاودان داری

I am tried of these two days of life, O Khizr - What do you do who live forever

And if assumable we accept that, the earth is not ready for accepting this much of living humans!

But our goal is studying the issue of longevity scientifically.

We know that today, many biologists have seriously studied the issue of increasing human lifetime; if such thing was impossible then these researches seemed

.to be useless

Nutritionists believe that lifetime is closely related with the way of eating and environmental conditions; they have studied the lifetime of queen bee, which lives several times more than normal bees, and have understood that this matter is the result of royal jelly which is produced by worker bees especially for the queen that is different with normal honey; and a group of scientists thought that it is possible to .increase human lifetime for several times with large amounts of this jelly

Psychologists say that human lifetime is strongly dependant on his/her thinking way and beliefs and human lifetime increases by having series of constructive and calming .spiritualities and beliefs

A group of physician believes that: Oldness is a kind of illness which appears because of atherosclerosis or "Metabolism Disorder"; and if we can overcome these factors by correct eating and effective medicine then we can defeat the oldness and we will .have a long life

All these discussions clearly proves this issue that the legend of "constant normal lifetime" is nothing more than a false legend; and it is not possible to consider a .specific limit for the lifetime of living creatures

Especially, by opening the way of space to humans and beginning of space travels, the issue of lifetime was considered more seriously; because it has become certain that our short lifetimes our not proper for taking long astronomical journeys. Sometimes, several thousand years of age is needed for making a small step in this expanded universe with current spaceships

and tens of thousands of years is needed for farther destinations; therefore, some scientists have thought about another way of increasing the lifetime and that is using .freezing system

Maybe, this matter was discovered for the first time by observing some of living creatures who had kept their normal life while being frozen; for example, some while ago a frozen fish was found inside polar ices that the condition of ice layers showed !that the fish is for five-thousand years ago

At first they thought that the fish is dead, but after putting it in warm water they surprisingly saw that it began moving; it is recognized that it was alive during these !five-thousand years but with a weak flame of life

At this point, they thought if it would be possible to use this method for humans and for example, if it is possible to freeze a space traveler in his/her cabin and an automatic system gradually brings his/her body to normal conditions after hundreds .or thousands of years then the problem of lifetime in space travels would be solved

Now, some of physicians have thought that they use this system for the patients whom their treatment method has not been found yet, and for example, propose to those who have cancer, to go to deep sleep - or beyond sleep - by freezing method, and for example, return to normal conditions after two centuries that the treatment .method of these illnesses is naturally found and treat them

All these discussion, plans and proposals

show that according to today’s knowledge, there is no constant limit for the lifetime of .humans and other living creatures and its amount can be changed

Some while ago I visited an old man who was not able of performing fasting in the .١ holy month of Ramadan and was asking about the issue of atonement of fasting; I asked about his age and he answered ٢٩ year old. And because he saw that I was surprised, he added that he doesn’t count the hundred and I say after one hundred !years which means I am ١٢٩ years old

**Existence of Exceptional People**

If we ignore the previous discussion and accept that humankind has constant limit of lifetime according to his primary nature; but, it is not possible to generalize this matter to everyone, because always there are exceptions among living creature which are not compatible with standards and criterions which we saw in natural and experimental sciences; and sometimes, science is incapable of interpreting their .conditions

Some people have been seen among humans who had extraordinary and completely .exceptional senses or powers

Some members can be seen among a specific genus of trees or animals, which apparently have specific growth or seemingly limited lifetime, that breaks all regulations and standards of their genus and appear in an extraordinary form; for :instance

Travelers, who have visited Scotland, talk about an amazing tree with ٩٠ feet ( ١ !diameter in trunk and estimated five thousand years of age

!A tree has been seen in California, which are one hundred meters tall (٢

And its lower diameter is about ۱۰ meter and its age is estimated up to sic hundred .years

There is a tree from the genus dracaena or as it is called “dragon tree” among the (۳ trees which grow in Canary Islands, that has interested scientists; it is said about this tree that no change has been seen in its grow from the time of discovering the island (which is about five-hundred years ago)! But its seems to have a long life that through this time effects of time have not appears on its feature; therefore, some people think !that perhaps, this tree was available before the creation of Adam

There are trees in tropical regions, which live forever! It means that they are (۴ .continuously growing roots and shoots and never die

Some snails have been seen which are thousands years old; and biologists have (۵ .discovered some fished which are about three million years old

We can see some people with wonderful talents who are not believable even for (۶ those who see them with their own eyes. Who didn’t read the news about the young person who bent metal objects like fork and spoon with the extraordinary power of !his eyes without even a small touch of his hands

He performed this wonderful job before the eyes of reporters and even on TV in England that even incredulous British people accepted that there was no special trick .and it is considered a special and exceptional condition

Maybe, all people have read about the

young Iranian who eats light bulb and glass like candies, while ordinary people may be taken to operation room if they accidentally eat a bit of glass with their food!

I read the story of a person in newspaper who subdued wild animals with his extraordinary power and approach them easily.

It is written about the conditions of philosopher and famous physician "Avicenna" that:

When I went to school, I memorized anything which students read for the master; in the age of ten, I have knowledge of sciences that people were amazed of me in Bukhara; in the age of ۱۲ I became a jurist! And issued fatwas in Bukhara; I wrote the book "The Canon of Medicine" in medicine at the age of ۱۶ (the same book which was being taught in European universities for some centuries); amazing stories have been quoted about his different senses including sight or hearing and like them which cannot be told in this brief chapter.(۱)

These are all exceptional people with characteristics that scientists of natural science are incapable of explaining them and their conditions are not compatible with criterions and standards of human characteristics which are available; but this in harmony never prevent us to accept them; and accept a general law under its light that what we have seen in "plants", "creatures of deserts and seas" and "humans" is not an eternal and comprehensive law; but it is completely possible that some members are found among them with special and extraordinary characteristics, whether about the



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۱- Refer to the book "Hadyat al-Ahbab" and other history books.

age or about spiritual and physical powers and abilities; and their exceptional condition will never be the reason for acceptance of these phenomena to be unscientific; but we should accept that the boundaries of all the laws and criterions which sciences give us are restricted to ordinary members and exceptional members .are beyond the boundaries of these criterions and laws

### ?Who Made this Criticism

If materialists, who see everything from natural laws' point of view, make the criticism about the lifetime of Mahdi (as) then the answer is what has been said in previous discussions; but, if monotheists of the world like the followers of Christ (as) and Moses (as) or Sunni brothers make this criticism then we have other expressions :for them adding to what we have said before, including

They consider unlimited power for God and several extraordinary characteristics (١ and miracles for his messengers; in other words, they consider God as the ruler of natural laws not being ruled by them; is treating incurable illnesses compatible with medical science, or are bringing back the dead to life by Christ or other wonderful miracles of Moses(as) by rod (a worthless peace of wood) and leprous hand and passing the Nile with that extraordinary event matters which are compatible with ?natural criterions and standards

Undoubtedly, all the followers of religions say that the effects of natural laws and means are all by the order of God for interpretation of these phenomena, and anything he wills for something else then another thing happens and his will is

beyond natural causes. If from the beginning dead people returned to life again or innate blind person gained his sight after a while or average limit of lifetime of an ordinary human was one-thousand years then was anyone surprised from these matters and did anyone consider them against the law of wisdom? ... Certainly not!

Therefore, breaking these laws is not breaking a rational and logical order; but it is breaking an ordinary condition and way to which we have been accustomed by observing ordinary people and things.

۲) Today's Christians mostly believe that the enemies of Christ(as) crucified, killed and buried him; and after some days he rose from the dead and went to heavens and is still alive.

Although, Muslims don't accept the crucifixion and murder of Jesus - according to Qur'an; but they believe that he is still alive; and this is the expression which all-Islamic scholars, except a few, have accepted.

If this exception is not against the wisdom, and it is possible for a human to become alive again after the death and burial and lives about two thousand years, then how is it possible to consider more simple cases impossible when it is only talked about a long life a little more than one thousand years!

۳) There is no Muslim who denies the long life of Noah, because it is mentioned explicitly in Qur'an that only the time of his calling to monotheism was nine hundred and fifty years

فلبث فيهم الف سنه الّا خمسين عاماً.

Surah Ankabut

.Also, we have heard about Khizr and his loge life

It is amazing that a group of people has accepted all these matters, but when they face the belief of Shiites about the age of “Mahdi”, they have surprising faces and move their head as the sign of denial and have smiles, which means that how these ...!?kinds of irrational and illogical beliefs can have followers

This is a clear example of “being in one roof and having two climates” (referring to a !(Persian proverb

But, as we said before, the matter of longevity is completely understandable according to the logic of natural sciences regardless of the beliefs of monotheists about the power of God and the issue of miracles; the only problem in the way is that we free ourselves from prejudices and special biases, and traditions and costumes to which we have been accustomed and only surrender ourselves to reason and logic !and free discussion

We are amazed when we read in newspapers about a ۱۴۰-years-old Austrian man !who hadn’t become ill through his lifetime, even once

!Or a man was completely young at the age of ۱۶۷ in Colombia

!Or a man’s hair was black at the age of ۲۵۳ in china

Because it is against ordinary and normal people; but if the sources of this news are .reliable but it is written in all newspapers as certain news then we will accept it

:But why we are amazed when we read in hadith

القائم هوالّذی اذا خرج کان فی سنّ الشیوخ و منظر الشّبان؛

p: ۱۶۸

قویّ فی بدنه

When al-Qa'im rises, he has the age of the old but the face of the young and he is also physically powerful.

Shi'a says:

How don't we laugh at those who accept the long life of Noah and Christ and write these amazing characteristics about Avicenna, or after watching a young person bending metals just by looking at them, or observing too old creatures and trees? But when it is talked about the long life of Mahdi (as), a group has objecting faces and say surprisingly that how is it possible for a man to have this age!

The issue of longevity is not the issue, which can be denied or criticized, in a fair and logical judgment.

### The Philosophy of Long Occultation

We said that another question which is asked about the belief of Shiites about Mahdi (as) is the issue of his long occultation which is asked after accepting the matter of long life and that is:

Why doesn't Mahdi rise while corruption and oppression are available enough in the world?

Why doesn't he move the world toward justice by his rise?

How long should we sit and watch the scenes of oppression and bloodshed of a bunch of criminals?

Why has his occultation lasted so long?

In fact, what is he waiting for?

And finally, what is the secret of this long occultation?

But it should be considered that although, this question is being asked from Shiites

about the issue of occultation but it is recognized by a little notice that others also ,have a share of that; it means that

it points to other believers of the advent of a great universal peacemaker who should rise some day and fills the earth with justice in another form, however, the don't accept the belief of Shi'a about longevity and occultation.

Because this question could be asked that why that great universal peacemaker is not born yet and if he is born then why doesn't he rise and waters the thirsty world with justice? Therefore, it is a big mistake to only criticize Shi'a about this belief.

And in other words, there is no doubt that the issue of longevity (previous discussion) and the issue of the philosophy of existence of imam during the occultation (next discussion) are question which are pointed only to Shiites, but the matter of delay in his advent is the issue which all those who believe in the advent of that great universal peacemaker should think about that why the great advent doesn't happen by readiness of the world? (Attention!)

Anyway, this question has a short answer and an explained one; its short answer is that solely the existence of a competent revolutionary leader is not enough for establishment of a multidimensional revolution and public readiness is also necessary; and unfortunately, the world is not ready for accepting such government yet and when it becomes ready, his rise is certain!

But the explanation is that:

Firstly, it should be considered that – as we mentioned before – the plan of the rise of Mahdi uses natural tools and means, like the plan

of the rise of all divine prophets, and it is never based upon miracles; miracles are exceptions and are not included in progress of reformist plans of divine leader, except .in exceptional cases

Accordingly, all prophets used modern weapons, teaching competent persons, necessary consultations, designing effective plans, studied military tactics and totally providing any kinds of material and spiritual facilities for reaching their goals; and didn't wait for a miracle everyday to defeat the enemies or in order to encourage the .friends for advancing more in the way of perfection

Therefore, the plan of government of truth and justice in the world should be established by the use of necessary material and spiritual means, except in .exceptional cases

In other words, Mahdi (as) doesn't bring new religion with him, but he executes divine plans, which are not executed. His prophecy is not only imparting, warning, teaching, training, advising and admonishing. His prophecy is executing all principles that end oppression, injustice and discrimination under the shadow of government of science and belief, and certainly execution of this plan is not possible without readiness and .preparations

Secondly, it is clear according to the above essential principle that hwy we say the existence of this readiness is not proved yet; because, at least, some kinds of :readiness are needed for this matter

**(Preparedness for Acceptance (Mental Preparedness**

The people of the world should understand the bitterness of this inharmonious .conditions and injustices enough

The people of the world should feel the incapability and incompleteness of human .laws for execution of social justice

The people of

the world should understand this truth that only material principles and relations won't solve problems of the world and available execution assurances and regulations made by humans, but problems become more congested every day and .more complicated like an endless clew

The people of the world should feel that current crises are the results of current .systems; and finally, these systems are incapable of solving the crises

The people of the world should feel that new principles and systems are needed, which depend on human values, faith, human affections and moralities, for reaching .this great goal not only harsh, soulless, incomplete material principles

The people of the world should reach the stage of growth that understand the advancement of technology doesn't necessarily means the advancement of humanity and providing happiness for humans; but advanced technology can assure happiness only if it is installed under supervision of series of spiritual and human principles, .otherwise - as we have seen many times - will cause catastrophe and destruction

The people of the world should recognize that if industries become idols then current problems will become bigger and it increases the amount of destruction and harmful effects of wars; but they should become the tools under the control of competent .humans

Finally, the people of the world should become thirsty and until they are not thirsty .they won't search for water streams

And in other words, until there is no demand in the people of the world, offering no kind of corrective plan will be useful and effective; that

the law of “demand and offer” should be more considered in social issues as it is .interested in financial issues

.This question is asked that what should cause this condition of thirst and demand

We answer: a part of that should be made by the pass of time and it is not possible without that, but another part depends on teaching and training; it should become practical by intellectual resurrection which is made by faithful thinkers and .responsible aware persons of society

At least, they should give this knowledge and understanding with their human-maker programs to the people of the world that essential problems of the world won’t be .solved by available principles, laws and methods. And anyhow, it also needs time

### Cultural and Industrial Evolution

Gathering all the people of the world, dethroning the tyrants in everywhere, expanding education at its maximum level in all stages, clearing this matter completely that difference of language, race, and geographical region and like that is not a reason for the people of the world not to live in a family like brothers and life in peace, justice and brotherhood, and providing a healthy and enough economy for all the humans needs cultural growth and advancement of human knowledge on the one hands, and evolution of industrial equipments on the other hand; equipments which can connect all parts of the world very fast, close and permanently, which it is not .possible without the pass of time, either

How is it possible for a government to control the entire world if connections are

!slow

How is it possible to rule the world by the equipments, which need one or some years !for sending a message to faraway parts of the world

It is understood from a part of narratives, which picture the lifestyle of the people of the world at the time of Mahdi(as), - and we will discuss about it completely later, God willing - that the advancement of technology and industries, especially transmissions and communications, in that time is in the way that large continents of the world practically become as some neighbor cities; and even the East and the West will be .considered as one home; the problem of the time and place will be completely solved

Albeit, it is possible that some of these matters happen in that time in the form of an industrial revolution, but anyway, a scientific preparedness is needed as the .background at the beginning of this age

**Training a Revolutionary Strike Force**

Finally, a group of people, although in minority, is needed to form the core of the army .of that great peacemaker

Flowers should grow among this burning hell to be the beginning of a flower garden; .saplings should be grown in this heath in order to promise the spring for the others

Extraordinary aware, brave, compassionate, devoted persons should be trained for this act, although generations pass one after another for this purpose, until the main reservations appear and main members of the revolution are gathered, and it also .need time

?But, who should take the responsibility of training these persons

We should know that

it is upon that great leader who executes such plan directly or indirectly (for explanation about this matter will be mentioned in the next discussion, god willing).

In Islamic narratives, one of the reasons of long occultation is said to be the issue of public examination and choosing the most competent one, which maybe points to this subject.

Explanation: Divine human examinations are not like the examination for measuring the abilities of the one who is being examined, but they are for training the talents and disclosing the abilities and separating the rows from each other.

And in other words, their goal is training, evolution or preparing; because unlimited knowledge of God about everything removes any kind of goal of measuring from the examinations.

Totally, this discussion cleared that why the occultation of Mahdi should be so long?

### The Philosophy of Existence of Imam during the Occultation

Another question which is asked about the belief of Shi'a about Mahdi (as) and its characteristics is that:

Imam (as) is leader anyway and existence of a leader can be useful if he has continues contact with his followers; how is it possible for an occult and unseen Imam to play the role of a leader?!

In other words, life of Imam (as) during the occultation is a personal life not a social life as a leader; in this case, we have the right to ask that what is the effect of this divine reservation for public and how can people take benefit from him?

He is like the pure stream of life that is in occultation and no one

!has access to him

Moreover, essentially, is the meaning of occultation of Imam (as) becoming an ?invisible soul or unseen waves and like them

?Is it compatible with science

Undoubtedly, this is an important question; but it is a mistake to assume that it has no answer; but let us first answer the last question, which has caused a complicated .misunderstanding for a group of people and then clearing other questions

We should explicitly say that the meaning of the occultation of Imam(as) - as we have said before - is not in the way that the existence of Imam(as) during the occultation is an invisible and dreamy existence that is more like an imaginative existence to an .objective one

But, about the life, he has an external objective life, but with a long life; he lives among the people and inside societies and lives in different places; and if there is an .exception in his life is that he has a long life; that's all

He lives in human society unknown, and nobody has said anything else about his !"occultation; and what a difference between "unknown" and "invisible

:Now that this misunderstanding is removed, we talk about this matter that

Well, but this kind of life maybe justifiable for an ordinary person, but is it acceptable ?for a leader - and a great divine leader

What benefit could a student take, who doesn't know his teacher, or a patient person who doesn't know his physician and the clinic, or a thirsty person who doesn't find the water stream

- although it is close to him?!

It is interesting that:

This question is not being asked only today; it is understood from Islamic narratives that even it was being asked before the birth of Mahdi (as) during the time of previous Imams and when they talked about Mahdi and the time of his occultation, they faced such question and answered it eagerly that we mention some of the example as follows:

## Benefit of Existence of Imam during the Occultation

Benefit of Existence of Imam during the Occultation(1)

There is a meaningful and interesting expression in several different ahadith, which have been reached us about the philosophy and benefit of existence of Imam (as) during the occultation, in a short phrase which can be a key for discovering this great secret and that is the answer of Prophet (S) for the question about the benefit of existence of Mahdi (as) during his occultation; he said:

ای والّذی بعثنی بالنّبوّه انّهم ینتفعون به، و یستضیئون بنور ولایته فی غیبه کانتفاع النّاس بالشّمس و ان جلّلها السّحاب

(Yes, I swear to the one who chosen me, people take benefit from the light of his leadership during his occultation like they take from the Sun behind the clouds!)(2)

We should understand the role of the Sun generally and when it is behind the clouds for understanding this key:

The Sun has two kinds of refulgence:

Apparent refulgence

And hidden refulgence

On in other words, "direct refulgence" and "indirect refulgence".

In apparent refulgence sunlight can be seen clearly, although thick layer of air which

has surrounded the earth acts as a think glass; a

p: ۱۷۷

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I wrote this part of the book in Naeen police station in which I was practically – ۱ imprisoned for one day when they were transferring me from Mahabad exile place to .(Anarak exile place (May ۳۰th, ۱۹۷۹

.Bihar al-Anwar, vol. ۵۲, page ۹۳ -۲

glass which both reduces the degree of refulgence of the Sun and makes it bearable, and filters the sunlight and nullifies its deadly radiations, but it doesn’t prevent direct .refulgence of the Sun

.But in indirect refulgence, clouds take the sunlight like a mate glass and distribute it

:Sunlight has the most important role in the living world and the life of living creatures

The sunlight, which shines from the Sun to everywhere, is the only source of energy :for moving living motors of life in plants, animals and humans

,Growth of living creatures

,Their feeding and reproduction

,Feeling, movement and action

,Watering the dead lands

,Roar of sea waves

,Life-giving blow of the winds

,Life-Making shower of the rain and snow

,The murmur of waterfalls

,Singing voices of the birds

,Dazzling beauty of flowers

,Blood circulation inside human veins and heartbeats

,Hyper speed movement of thoughts inside the curtains of the brain

... And sweet smile on the lips of petals like an infant and

All and all depends on sunlight directly or indirectly and all of them will faint without

.that, and it can be recognized with a little notice

Well, now this question is asked that aren't these benefits and life-giving effects ?exclusive to the time of direct refulgence

The answer of this question is clear: no, many of these effects are also available in .mate sunlight when the Sun is behind the clouds

For example, in countries or cities which are covered by clouds some months of the year sunlight cannot be seen, but heat, growth of plants, production of necessary ,energy for motors of life

.ripeness of cereals and fruits and laughter of flowers and blooms are available

Therefore, refulgence of the Sun from behind the curtains of clouds has and important part of its benefits; and only a part of its effects which needs direct refulgence is not available; for example, we know that sunlight has vital effects of the skin and other parts of the body of humans and other living creatures and accordingly in countries which people are deprived of this gift, they take sunbath in sunny days; and become naked in front of this life-giving light and take each particle of this light by .all of their body which is thirsty for this divine gift

Also, direct sunlight has disinfecting effect - because of ultraviolet radiation - which purifies the environment adding to more lightness and heat which is not available in .indirect refulgence

We conclude from the above discussion that although curtains of clouds take some of .effects of the sunlight but an important part of it still remains

This was the condition of sunlight and now we return to the conditions of existence of .divine leaders during occultation

Invisible spiritual radiation of existence of Imam (as) when it is hidden behind the clouds of occultation has different considerable effects that disclose the philosophy of .his existence, regardless of removing the issue of direct education and training

:These effects are as follows

### Promising Effect

In the battlefield, all the efforts of a group of experienced and self-devoted soldier is to hold the flag fluttering in the sky against the

strikes of the enemy; while the enemy soldiers continuously try to upset the flag of oppositions, because when the flag remains fluttering it gives hope to soldiers and .they continue their efforts

Also existence of the commander of the army in headquarter – although he is apparently quite – moves the bloods inside the veins of the soldiers and encourage !them to try more that our commander is still alive and our flag is fluttering in the sky

But, when the news of death of the commander is heard a great army with extraordinary power will be suddenly demolished, maybe cold water is poured no !everyone's head, no, but their soul has left their bodies

While the head of a group or a country is alive, although he is in travel or is ill, but he is the cause of life, action, order and peace of his people; but news of his departure is .the despair of everyone

Shiites don't consider themselves to be alone according to the belief they have about (!the living Imam, although they don't see him among themselves. (Attention

Shiites always are excepting the return of him who has traveled that has the caravan of hearts with him, a constructive and effective waiting and expect his advent .everyday

The mental effect of this thinking way in keeping hopes alive in the hearts and forcing people to self-improvement and preparing for that great revolution, which had been .explained in the discussion of "waiting", is completely comprehendible

But if this leader doesn't exist at all

and the adherents of his school are waiting for his birth and growth in the future then .the conditions are much different

And if we add another point to this subject then the issue will be more serious, and :that is

According to general belief of Shiites which has been mentioned in many religious narratives, Imam continuously care about his followers during the occultation; and he is informed about the conditions of their acts through divine intuition and according to the narratives, the report of their acts is presented to him each week and become (informed about the way of their actions and speeches.(١

This thought caused all the believers to be always aware and pay attention to that superior supervision while entering any act; training effect of this thinking way is also .undeniable

#### Guarding the Religion of God

Ali", that great human of the history, says in one of his short expressions in which he" :points to the necessity of existence of divine leaders in any time and age

اللّهمّ بلى لا تخلو الارض من قائم لله بحجّه امّا ظاهراً مشهوراً و امّا خائفاً مغموراً لئلاّ تبطل حجج الله و بيّناته

Yes, the surface of the earth will never be without the al-Qa'im who has proof;" whether apparent and famous or hidden and unknown, in order for divine proofs and evidences not to be invalidated and forgotten (and not to be distorted and (transformed."(٢

:Now, pay attention to the explanation of this expression

By the pass of time and mixing religious issues with personal tastes and thoughts and different inclinations to deceptive



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These narratives are available in the interpretation "Burhan", beneath the verse "" -١

Surah Tawbah ٩: ١٠٥); and we have an interesting discussion about that in vol. ٨ of .Tafsir -e- Nemoune

.Nahj al-Balagha, aphorisms, number ١۴٧ -٢

programs of aberrant schools, and when corrupted persons reach divine concepts, .genuineness of some of these meanings will be lost and transformed

This pure water, which has been descended from the sky of afflatus, has gradually become polluted and dark during passing the minds of others and has lost its .beginning purity and freshness

.This shining light will shimmer by passing through the dark glasses of darn thoughts

And finally, narrow-minded adds and reduce so much to and from that, in the way !that sometimes, it is hard to recognize the main issues

:And as the poet says - albeit in the exaggerated way of the poets - talking to prophet

شرع تو را در پی آرایشند دین تو را از پی پیرایشند

بس که فزودند بر آن برگ و بر گر تو ببینی نشناسی دگر

They are making up your canon law

They are cutting from your religion

As much they have added to that

You won’t recognize it when you see

In these conditions, isn’t it necessary for a person to be among Muslims in order to ?keep the eternal teachings of Islam in its main shape for the future ones

Will afflatus be revealed to another person again? Certainly not! The chapter of .afflatus is closed forever after the last of prophets

Then how genuine religion should be kept safe, and distortion and transformations and superstitions be prevented for this religion to remain safe foe the next generations. Is there any method other than continuing this way by an infallible leader, whether to be apparent and famous or hidden and

?unknown

لئلّا تبطل حجج الله و بيّناته

We know that there is an "indestructible chest" in every institution, which holds important documents of that institute in order to remain safe from robbery; moreover, for example they don't be destroyed in fire that reputation of the institute .is closely dependent on keeping those documents

Chest of Imam an his high soul is the indestructible chest for keeping the documents of divine religion that holds all the beginning essentials and heavenly characteristics of these teachings "in order for divine proofs and clear signs of the God not to be ."invalidated and forgotten

.And this is another one of the effects of his existence – adding to other effects

### Training an Aware Revolutionary Group

Against what some people think, Imam is not completely disconnected from people during the occultation; but as it is understood from Islamic narratives, a small group of most prepared persons who have the love of the God, hearts filled with belief and extraordinary sincerity for establishing the ideal of correcting the world, are in connection with him and they improve gradually through this connection; and take more–revolutionary passion; a constructive and fruitful revolution for removing any !kind of oppression and injustice from the world

Maybe they die before this revolution but anyhow, they transfer revolutionary preparedness and teachings to their next generations and the others, and have a .share in training the final group

We previously said that the meaning of the occultation of Imam is not that he becomes an invisible soul or unseen radiation, but he has a normal

peaceful life; and lives among people unknown and chooses the most prepared .hearts and takes them and make them more prepared than the past

Capable persons gains the benefits of this opportunity according to their capability and competence; some people have connection with him for some moments; and some persons for some hours and some days; and some persons have connection !with him closely for years

In clearer way, they are those who have sit on the wings of knowledge and virtue and have soared that are above the clouds like the passengers of high-flying airliners; the place where there is no cover and obstacle in the way of life-giving refulgence of the .Sun, while others live beneath the clouds in darkness and faint light

And it is the correct counting; I shouldn't expect that the sun comes beneath the clouds and I see its face; such expectation is a big mistake and useless imagination; it is me who should fly above the clouds in order to drink the eternal radiations of the .Sun portion by portion and become sated

Anyhow, training this group is another one of the philosophies of his existence during .this time

## Spiritual and Unaware Influence

We know that the Sun has some visible rays which seven famous colors appears as the result of their combination; and some invisible rays which are called "Ultraviolet" ."and "infrared

Also, a great divine leader, whether to be prophet or Imam, has a kind of spiritual teachings and through the spiritual influence on hearts and thoughts that can be called

genetic education, adding to legislative teachings which is performed through speech, acts and ordinary education; in that method, words and expressions and actions don't .work but only inner gravity and attraction works

We read in the story of many of great divine leaders that sometimes, some corrupted and aberrant persons changed their ways completely only by a small contact with them, and their destiny was changed suddenly and as it is said, they chose a completely different way by ۱۸۰ degrees turn; suddenly, they become a pure, believer !and self-devoted person who didn't refuse to even pay their life

These fast and multidimensional changes, these mutational and sweeping revolutions, and only with one look or small contact (albeit for those who have a kind of preparedness while being polluted) cannot be the results of ordinary teachings and trainings, but is the result of an invisible mental effect and an unaware attraction, ."which is sometimes also called "influence of personality

Some of the people have experienced this matter in their lives that when they meet those who have great and superior souls they are influenced by them unaware and involuntarily that even talking becomes hard before them; and find them inside a .mysterious and indescribable halo of greatness

Albeit, sometimes it is possible to justify these matters by empathy and like that, but certainly, this interpretation is not correct for all cases, and there is no way other than accepting that these effects are the result of the mysterious radiation which is from the inside

.of the soul of great humans

We see lots of biographies in the history of great leaders, which are not interpretable in other than this way; the story of a corrupted young person who came to Prophet (S) .and his sudden spiritual change

Or meeting of the idolater, As'ad ibn Zararah, with Prophet (S) near the house of .Ka'ba and sudden change of his thinking way

Or the thing which was called charm by the enemies of Prophet (S) and beware people from getting close to him because of that; all of them confirms the influence of .personality of Prophet (S) on different people through this way

Also, the story which is narrated about the effects of the message of Imam Hussein(as) on "Zuhayr" in the way of Karbala that he couldn't eat the food which was .in his hand and put in on the ground and moved

Or amazing and wonderful attraction that Hurr ibn Yazid al-Riyahi felt inside him, and was shaking by having that courage; and finally this attraction took him to the row of .Mujtahids of Karbala and gained the great honor of martyrdom

Or the story of a young person who was living in the neighborhood of "Abu Basir" and was living a corrupted life by the wealth which he has collected through serving Umayyad government and finally, changed completely by a message of Imam Sadiq (as), and changed all of his acts and return the properties, which we have collected in .unlawful ways, to their owners

Or the story of coquettish

beautiful singer bondwoman who was sent by Harun to prison in order to deviate the mind of Imam Kazim(as), and revolution of her thoughts in a short time, in the way ... that her appearance, way of talking and logic amazed and frightened Harun

All and all are the examples and signs of this unaware influence that we can consider that a branch of "Genetic Authority" of Prophet (S) or Imam (as), because the factor of training and evolution here is not expressions, sentences and ordinary and normal .ways, but spiritual attraction and influence are considered as main factors

This program - as we said before - is not exclusive to prophets and Imams; but men of truth and great persons have a halo of this unaware influence according to the amount of their personality, but the circles of the first and the second group are not .comparable

Existence of Imam (as) behind the curtains of the occultation has also this effects that attracts and influence prepared hearts in near and far places though his powerful and expanded radiation of his personality influence and trains and completes them and .make them complete humans

We don't see the magnetic poles of the earth, but their effect on compasses guides the ships in the sea and guides airplanes and other equipments in deserts and sky. Because of the benefit of these magnetic waves, millions of travelers find their ways to their destinations on the entire earth, or big and small vehicles become free of wandering by

.the order of this apparently small pointer

Is it surprising that existence of Imam (as) during the occultation guides thoughts and souls in near and far and make them free of wandering by the waves of his spiritual ?attraction

But, it shouldn't be forgotten and we cannot forget it that as magnetic waves of the earth don't affect any scrap metal, and only affects sensitive and fine pointers which are magnetized and has become similar to the sender of the waves, the hearts which have a way with Imam and have saved a similarity inside will be affected and .influenced by that indescribable spiritual attraction

By considering what we said above, another one of the effects and philosophies of .existence of Imam (as) during this time is recognized

**Showing the Goal of Creation**

No wise person makes a step without a goal, and any movement that is made under .the light of wisdom and science will be toward a goal

With this difference that usually, goal of humans in their acts is fulfilling their needs, but in God's works, the goal is fulfilling the needs of others; because his pure essence is unlimited in any aspect and is free of any deficiency and in this case, performing an .act in his benefit doesn't make any sense

:Now, notice to this example

We make a garden of flowers and fruits in a prepared land; weeds grow among the .trees and flowers; when we water the garden the weeds also take its benefits

:Here, we have two goals

Main goal, which is watering the fruit trees

.and flowers

.And the following goal, which is watering the useless weeds

Undoubtedly, the following goal cannot be the motive of the action, or justifies the wisdom behind it; the important one is the main goal, which is logical!

Now, if we assume that most of the trees of the garden die and nothing remains but one tree; but a tree that solely gives us fruits and flowers which we expect from a garden then we continue the watering program even for that one tree, although many weeds takes the benefits of this program. And if some day that tree dies then .we stop watering and gardening, however, the weeds also die

.Universe of existence is like that fresh garden and humans are its trees and shrubs

.Those who are in the way of perfection are fruitful trees

And those who have deviated from the right way and have been corrupted are the .weeds of this garden

Certainly, this shining sunlight, these life-giving molecules of the air, these gifts of the earth and the sky are not created for a bunch of corrupted persons to fight each other and eat each other and have no product for the society other than oppression, !injustice, ignorance and corruption; No! The goal of creation can never be this

This world with all of its gifts - in the eye of a monotheist person who is familiar with concepts like science and wisdom of God - is created for pure and righteous ones; as finally, it will be taken from the usurpers

(انّ الارض یرثها عبادی الصّالحون). and will be given to them

Gardener of creation (the universe of existence) continues his mercy and gifts because of this group, although weeds are being watered as a following goal and takes the benefits; but undoubtedly, they are not the main goal.

And if assumably, a day comes in which the last generation of righteous ones leave the earth then there is no reason for continuing this gifts in that day.

That day, the world will lose its peace, and sky will stop its gifts, and the earth will refuse to give benefit to humans!

Prophet of Imam is the symbol of the group of righteous ones and the example of perfect human; which means the same group that forms the main goal of creation and accordingly, his existence solely or as the head of the group of righteous ones justifies the goal of creation and the cause of descending the gifts and fall of the rain of the mercy of God; whether he lives apparent among the people or occulted and unknown.

It is correct that each of other righteous persons are a goal for creation, or in other words, a part of the great goal, but the perfect example of this goal are these exemplary humans and divine men, although the share of others are secured.

And it is cleared here that what is mentioned in some of narratives that:

"بیمنه رزق الوری و بوجوده تثبت الارض و السّماء"

People have their aliments because of his (who is the

proof and representative of God) blessings and the earth and the sky are stable because of his existence!" is not an "exaggerated", "illogical" or "polytheistic" matter; also, the expression which has been quoted in famous books as a divine hadith to holy :(Prophet (S

"لولاک لما خلقت الافلاک"

!If it wasn't for you I didn't create heavens

Is expressing a truth not exaggeration! But, he is the masterpiece goal of creation and .each of other righteous ones forms a part of this great goal

:We conclude from what has been said in this chapter under five titles that

Those who are far from the center and consider the existence of Imam during the occultation as a personal and socially useless existence and have attacked the belief of Shi'a in this subject that what would be the benefits of existence of such Imam in the position of a leader and Imam of the nation, is not in the way that they said, and .his existence has also many benefits in this condition

## The Way of the Victory of that Great Peacemaker

### Does he Rise with Sword

We know the important condition of victory over the enemy is predominance of the forces; these forces don't include only military forces; but predominance of spiritual power and faith, firmness of economical and social bases are entirely included in this .predominance and have essential roles

And if a society has failed and remained captive then there is no reason other than .negligence about efforts in providing the factors of victory or miscalculation of forces

By considering the above essential principle, some questions are introduced

:about the rise of the great universal peacemaker

Does the leader of this great movement use traditional weapons of previous ages (١ (non-firearms) for establishment of global peace and victory of the army of the adherents of peace and justice over the predators, oppressors and tyrants? In this case, how is it possible to justify this method of fighting for others and how such weapons can make us win the battle against the advanced and frightening ?armaments of our time that is like a plaything before them

Or fight against the armaments more advanced from today's armaments that ?industrial countries have

?How will it be given to him and his followers

:Furthermore, we read in Islamic narratives (٢

He rises with sword" and it shows that the first possibility, which is using traditional" :weapons, is closer to the truth and in this case the same problem remains unsolved

How is it possible to disable modern armaments and return to the age of non-?firearms

Will today's world be possibly destroyed completely in a nuclear war - as some scientists have predicted - in the way that there is no way other than returning to the ?past and then he rises

?Is this possibility acceptable

Again another question arises that essentially and totally, in the age of dominance (٣ of light over darkness and justice over injustice, will modern mechanical age, with this much of facilities, which have provided for humanity, be destroyed and humans ?return to some centuries ago

?Is this restitution and return believable

Or contrariwise, not only it remains, but

it is completed very fast, a revolution without the negative aspects of mechanical life and its dangers? And in other words, mechanical life will be both “developed” and !”“purified

For finding the answers of these questions, it is possible to get help from both hadith .resources and rational reasons, because it is related and connected to both of them

:Wisdom says

Returning to the past is neither possible nor logical, and it is against the nature of creation and evolution in human life; therefore, there is no reason for human society to stop developing by mutation toward truth and justice, or to retreat; return and .looking behind is not compatible with this development and mutation

Therefore, the rise of a great peacemaker for establishment of justice and freedom in the entire world never causes the industrial and mechanical movement, in its positive .form, to stop or to be removed

Current industries have solved many problems of human lives and, as we said in previous discussion, they are even one of the bases of the universal united government, closeness and attachment of the world in communication and social .relations and it is not possible without industrial evolution

But, there is no doubt that his industrial mutation and technological evolution should necessarily pass trough a precise filter in order for its unhealthy and harmful aspects to be removed, and finally extensively be used for the benefits of humans and peace and justice; a government, which demands truth and justice, will surely perform this .act

But about the weapons, it

:should be said that

For establishment of such government, autocratic governments should be removed from the world; and for removing them, at least in present conditions, a "super-weapon" is needed; as weapon which is maybe not even assumable for us today.

Is this weapon something like a "mysterious and unknown ray" which has a power beyond all present weapons and can disable all of them and neutralize the plan of superpowers for utilizing that?

Or is it a mysterious mental effect and disabling their thinking systems even from faraway that they cannot think about using present destructive weapons?

Or is it something life a feeling fear and extraordinary terror that prevents any kind of decision about this matter?

Or something else ...

We don't know. And we cannot specify the kind of this weapon neither for being material or mental nor other aspects; we can only say that it will be a super-weapon.

And we also know that this weapon is not a king of weapon, which destroys innocents and sinner together and places the fundamentals of future justice on today's oppression and injustice.

This was rational analysis.

But, in Hadith Resources

There are interesting expressions in hadith resources that imply clear answers for above questions, including:

1- It is quoted from Imam Sadiq (as):

انّ قائمنا اذا قام اشرقت الارض بنور ربّها و استغنی العباد من ضوءالشّمس

When our al-Qa'im rises, the earth will be shined by the light of his God and servants)

(of God won't need sunlight anymore!)(۱)

It is understood from this expression that the matter of light and energy



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۱- Bihar al-Anwar, vol. ۱۳, old printing, page ۱۷۶.

will be solved in the way that people take the benefits of powerful sources of light, .which can replace sunlight

Should we consider this matter a miracle again while daily life program, continuously, should by based upon natural traditions not upon miracles; that miracles are exceptional matters and for the cases of exception and necessity and for proving the .truthfulness of the invitation of prophet of Imam

And anyhow, normal life of people was not based upon miracles in the age of no prophet; therefore, evolution of sciences and industries will reach a point that people will find an extraordinary source of light with the leadership of that great leader, .which can even replace sunlight

And in these conditions, is it possible for weapons of humans for providing peace and freedom and justice to be from the kind of the weapons of the past centuries and ?essentially, is there any comparison between these two

:It is quoted in another hadith from Abu Basir from Imam Sadiq (as) that (۲

انّه اذا تناهت الامور الی صاحب هذا الامر رفع الله تبارک و تعالی لَه کلَّ منخفض من الأرض، و خفّض له کلّ مرتفع حتّی تکون الدّنیا عنده بمنزله راحته، فایّکم لو کانت فی راحته شعره لم یبصرها

When the main owner of guardianship (Mahdi(as)) takes the responsibilities of) matters, almighty God will rise up any deep place of the earth for him and lowers any high place in the way that the world will become like the palm of the hand for him! Which one of you

(doesn't see a hair if it is in your palm of the hand!)(١)

Today, they transfer pictures to different parts of the world by installing transmitters on top of the mountains and even satellites are being used for covering more expanded regions for broadcasting images, in order for all those who have receivers to use them.

But, against his issue is not possible, at least by now; it means that it is possible to transmit the pictures from one point to different points of the world but it is not possible to transmit the pictures from all points of the world to one points, except by installing equipped transmitters in every city, even every house, desert, mountain and every part of the world in order to be informed from all parts of the world and such thing is not possible with current equipments.

But, it is understood from above hadith that in the age of the rise of Mahdi (as) a powerful and equipped system of picture transmission will be made which maybe it is not even assumable for us today, in the way that the entire world becomes like the palm of the hand; neither high obstacles nor deep places prevent the creatures on the earth to be seen!

It is certain that universal united government and peace and security and justice in multilateral and fast and serious form won't be possible without such information dominance over the entire earth; and God will give him and his government this tool.

Again, I insist



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١- Bihar al-Anwar, vol. ۵٢, page ٣٢٨.

that these matters, which are related with daily life of the people, don’t seem to be based upon miracles, but they should be performed through normal tools and .naturally based upon the advancement of science and industries

It is also clear that this advanced information unit cannot be in an apparently backward society, but other parts of the life should also advance in the same .direction, in all aspects and matters and even kinds of weapons

:It is quoted from Imam Baqir (as) that he said (۳

ذخر لصاحبكم الصّعب!

قلت: و ما الصّعب؟ قال: ما كان من سحاب فيه رعد و صاعقه او برق، فصاحبكم يركبه، أما انّه سيركب السّحاب و يرقى فى الأسباب؛ اسباب السّماوات السّبع و الارضين!

(That indomitable equipment is reserved for your guardian and friend (Mahdi (as)).(۱)

?The narrator of hadith says: I asked what is the purpose of indomitable equipment

:Imam (as) said

It is a cloud which has the roar of thunder and the speed of lightening; he will ride this equipment; beware that he will soon ride the clouds and ascends to seven heavens .(and earths

Certainly, the purpose of cloud is not this ordinary cloud; because ordinary clouds are the equipments for space travels; they are moving in the space close to the earth and have little distance with the surface of the earth and cannot rise upper than that; and, it is pointed to a very fast equipment with a power light thunder and lightening; and opens the sky with its extraordinary power when moving, and continues moving and



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.Bihar al-Anwar, vol. ۱۲, page ۱۸۲ -۱

.can move everywhere in the sky

And accordingly, it is a super modern equipment that with don't have its example in current equipments; only, it maybe similar to UFOs and hyper speed space equipments about which we here stories today and we don't know that how much are .these stories real and scientific; but anyway, it is not a UFO

Anyhow, it can totally be understood from above hadith that the matter of industrial backwardness won't happen, but contrarily, it is talked about extraordinary .advancement that completion should be achieved in all aspects parallel to that

:Another wonderful hadith, which is quoted by Jabir from Imam Baqir (as), says (۴

انّما سمّی المهدی لانّه یهدی الی امر خفی؛ حتّی انه یبعث الی رجل لا یعلم النّاس له ذنب فیقتله حتّی ان احدهم یتکلّم فی بیته فیخاف ان یشهد علیه الجدار

He is named Mahdi (guided one) because he is guided to hidden matters, until he) sends for a person whom people consider him to be innocent and kills him (because he is informed about his final sin, like murder, that causes Qisas!), until some of people fear the testification of the walls when they talk in their homes (and inform the (government of Mahdi about their violations and conspiracies)!(۱

This hadith also confirms that during the time of his government, while good and righteous people live completely free, criminals are strictly under control in the way that maybe their voices will be recorded from their homes by advanced equipments and it is possible to know that



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.Bihar al-Anwar, vol. ۱۳ -۱

!what have they said in their homes, when it is necessary

Maybe, this expression was not acceptable except to be a miracle one-hundred years ago; but today that we see in many countries vehicle movements in road is being control by radar without the presence of police officer, or we hear that scientists were capable of reviving the voices of Egyptian potters of two-thousand years ago from the waves remained on the surface of the vases in some of the museums of Egypt, or we hear that there are equipments which can take photos of a thief from the waves that have remained in the place from where he has recently escaped by thermal waves (infrared waves) and recognize him through this method, is not so much .amazing

The answer of previous question becomes clear from what have been mentioned above that in the age of universal revolution of Mahdi (as) not only the matter of backwardness is introduced but technology and industries will be advanced unexampled but only in the way of the benefits of humans and establishing the goal of .truth-demanding persons, liberals and those who are thirsty of truth and justice

**Meaning of Sword**

Only, this question remains that what is the meaning of these many expressions about the "rise by sword" about Mahdi (as)? Even we wait for the day in which we in invocations, which "شاهراً سيفه" stand in the rows of these Mujahids with bare sword .teach the preparedness for participating in this great freedom-giving jihad

But, the truth is that

the “sword” has always been a metaphor referring to power and military force and it .is still the same as “pen” refers to science and culture

There is no doubt that even in traditional battlefields in the past, there were other weapons except the sword, like arrow, harpoon and dagger, but it is always said if you don’t obey the matter then “sword will force you” or it is said that “I will take my right .”by the power of the sword

Or it is famous from the past that “the country is rules by two things, pen and sword” .and all of these are symbolic and its meaning is relying on force and military power

:There are many proverbs available today which talk about this issue

That person has hanged the sword in front!” which means, he is showing his power“ .explicitly

The sword will judge between us!” in refers that the problem won’t be solved except“ .by fighting

We won’t put the swords in sheaths until we reach our goal!” refers that we continue“ .the fight until the end

.That person has put his sword in the sheath!” it means that he has quit fighting“

.He is two-bladed sword!” it means that he fight in two directions“

In all of these expressions the sword is a metaphor about power and fighting; we also :read in Islamic narratives

“الجنّه تحت ضلال السّيوف”

.(Paradise is under the shadow of swords)

“السّيوف مقاليد الجنّه”

(!Swords are the keys to paradise)

All of these point to jihad and devotion and using the power; and

there are many of these symbolic expressions about "sword" and "pen" in different .languages

It is cleared here that the purpose of the rise of Mahdi(as) with sword is relying of power, in order not to be assumed that this great divine peacemaker appears in the form of a teacher, preacher or a consultant of social issues and his prophecy is not .only advising the people

But, he is a forethoughtful leader who firstly uses logic, and when the expression of truth has no benefit, as it is the same about many of the oppressors and tyrants, he will use his sword; it means that he will use force and defeat the oppressors, or in case of necessity, removes their polluted existence from the way, and undoubtedly, there is no way other than this for correcting a group of people, because it has been :said that

النّاس لایقیمهم الّا السّیف

(!People won't be corrected except by sword)

And in other words, his duty is not only enlightenment and showing the way but his more important duty - adding to them - is execution of divine laws and establishment .of evolutional revolution of Islam and taking to the destination and achieving the goal

Although this matter has been cleared from above discussion, but it is necessary to affirm that against the thoughts of some narrow-minded ones who assume that when he rises, he will use force and weapons suddenly and based on that false legend "He bloodsheds continuously until blood reaches his stirrup!", at first he starts

.intellectual leadership and enlightenment in all aspects

According to clear religious expression he gives "ultimatum" in the way that anyone, who has even a small preparedness for logically accepting the religion of truth, .becomes enlightened and only those remains that are not correctible except by force

From clear evidence about this issue – regardless of the fact that its reason is inside itself – is that we know his method is the method of Prophet (S); Prophet (S) was inviting people hidden and apparent in Mecca for thirteen years and those who were ready for truth gathered around him; but powerful oppressors who were mostly the leaders of ignorant people rose against him and inevitably he went to Medina and stood against them by establishing the Islamic government and providing power, and .opened his way toward a public invitation

Although, many poisonings have been performed about the invitation of Islam that it is the religion of sword but the best evidence which is in hand today against them and .fortunately, they couldn't hide or destroy that is Qur'an

If the feature of Islam was a feature relying on force and violence then this much reasoning and arguments were not available in Qur'an for proving the truths; this much of different reasoning were not introduced about the issue of monotheism and resurrection, two essential principles of Islam; it wouldn't invite this much of thinkers and wise persons for judgment; wouldn't talk this much about science and .knowledge; a violent military system doesn't understand reasoning

And even

.clears its position with logical reasons as an inevitable necessity when using force

Anyway, he will act like Prophet (S) in this method; moreover, the level of public thoughts is higher in his age and using logic is more necessary as it is necessary to use .force and violence against the expanding violence of turbulent oppressors

Certainly, his revolution will be a bloody revolution in some parts, and dirty bloods of the body of human society will be shed by his blade and there is no way other than this for making fundamental corrections in any corrupted society; but the meaning of this expression is not that he will bloodshed uncounted and kills with no reason; he is !exactly like a physician who takes blood from the patient very carefully

## His Method of Government

### Three Ages

#### point

:(There are three ages for the great revolutionary person of human history, Mahdi (as

١) Age of preparation and waiting and signs of the advent

٢ ) Age of establishment of the revolution and fighting against oppression and corruption

٣) Age of government of truth and justice

Hitherto, we have talked about the first and the second ages too much; and now is the time for discussing about the third age which is the result of this expanded and multilateral revolution, and this matter has been less discussed, while being so .important

:Anyway, assuming that

A world becomes free of discriminations and class differences, and corruptive ;positioning

;Free of separations and disintegrations

;Free of war, bloodshed and aggression

;And free of bacchic laughter of imperialists and cries of enchained deprived people

Is

!how interesting, calming and joyful, indeed

But certainly, as imagining such world in mind is easy, it is extremely hard in reality, but anyway, humanity has to proceed this way and make it real that otherwise, there .is no way other than destruction and nonexistence

Main frames of the systems of such society has been specified with short and meaningful points in Islamic narratives, and while these expression have reached us .from twelve or thirteen centuries ago, but they are still new and fresh

:And here, we mention some important parts of them

### (Hyper–speed Development of Sciences in the Age of Mahdi (as

No revolutionary plan will be persistent and dynamic without intellectual and cultural mutation and won't achieve necessary growth and perfection. Therefore, undoubtedly, the first step toward the establishment of such goal is a cultural :revolution, which moves the thoughts in to directions

In one direction, toward sciences which are needed for a flourished, free and healthy .(society (about materialistic and appearing aspects

And in other direction, toward the knowledge about the principles of correct human .life mixed with belief for spiritual and fundamental aspects

:(We read in a hadith from Imam Sadiq (as

العلم سبعه عشرون حرفاً فجميع ما جائت به الرّسل حرفان، فلم يعرف النّاس حتّی الیوم غیر الحرفین، فاذا قام قائمنا اخرج الخمسه و العشرین حرفاً؛ قبثّها فی النّاس و ضمّ الیها الحرفین، حتّی یبثّها سبعه و عشرین حرفا

Science and knowledge is twenty-seven words (has twenty-seven branches); all the things which have been brought by divine prophets for the people was only two words, and the people have not understood more than those

two word until now, but when our al-Qa'im rises, shows other twenty-five words (twenty-five branches), and distributes among the people and adds two words to that (in order to complete twenty-seven words. (١)

This hadith clearly shows the extraordinary scientific mutation of the age of revolution of Mahdi (as) that an evolution happens ١٢ times more than the entire science and knowledge which had been given to humans during the ages of all the prophets of truth! And the doors of all useful and constructive branches of science will be opened to the people and humanity goes the way which has been gone in thousands of years, ١٢ times more in a short time; what mutation can be faster and more important than !this

Another hadith, which has been quoted from Imam Baqir (as), completes the meaning :of this hadith, where it says

اذا قام قائمنا وضع یده علی رؤوس العباد، فجمع بها عقولهم و کملت بها احلامهم

When our al-Qa'im rises, puts his hands on the heads of the servants of God and (completes their wisdom and educates their thoughts.(٢)

And in this way, brains begin moving toward perfection under the light of guidance of Mahdi (as) and under his hand of mercy, and all narrow-mindedness, envies and cheap thoughts, which are the source of many of oppositions, disturbances and .violent social conflicts, will be removed

Open-minded people with open thoughts and broad minds and hearts and superior ambition will be educated who solve lots of social problems in their souls and makes a



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.Bihar al-Anwar, vol. ٥٢, page ٣٣۶ -١

.Bihar al-Anwar, vol. ٥٢, page ٣٢٨ -٢

.world full of peace and joy

Also today, any kind of social reforms, in any scale, depends on this intellectual .change and spiritual revolution

### Extraordinary Development of Industries in that Age

Interesting ahadith, which we mentioned in previous discussion of “the way of victory…” by numbers ۱,۲,۳,۴, show that this scientific mutation also contains .industries and technology in a large scale

Communication equipments will be so much advanced in the way that appears the world like the palm of the hand; and dominate the central government over the conditions of then entire world in order to try to solve the problems of the world immediately; and destroys any kind of corruption (deliberate and in deliberate) at the (beginning.(۱

The matter of energy will be solved in the way that even the energy of the Sun, which .is the source of all energies (except nuclear power), won’t be needed anymore

And it may be under the light of an advanced nuclear energy system - by purifying all harmful radiations, which are today the main problem of using this source of (energy.(۲

Hyper speed equipments, which are not comparable with today’s vehicles, will be used by that government not only for moving around the earth in a short time, but (long space travels.(۳

.And it is also helping the corrective goals of this government

:It is mentioned in another hadith from Imam Sadiq (as) that

انّ قائمنا اذا قام مدّالله بشيعتنا فی اسماعهم و ابصارهم، حتّی لایکون بينهم و بين القائد بريد، يکلّمهم فيسمعون و ينظرون اليه و هو فی مکانه

When our al-Qa’im rises, the God will strengthen)

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۱- Refer to the second hadith of previous chapter.

۲- Refer to the first hadith of previous chapter.

۳- Refer to the third hadith of previous chapter.

the eyes and ears of our Shiites in the way that there will be no mailman between them and He Who arises (their leader); he talks to them and they hear him, and see (him while he is in his place (and they are on other parts of the world)!)(1)

It means that the means of transmission of "sound" and "image" will be provided extensively and easily for all of his followers in the way that something called post office is considered unnecessary and useless in the age of his government! And current issues of this government will be executed and solved without paperwork - as it is the way of today's world and maybe wastes half of the time of human resources and delays the circulation of all acts and achieving the rights of rightful persons.

All order and programs will be given and executed through the system of "watch and presence".

And how it is excellent to have such plan for managing human societies and removing unnecessary and time-wasting programs!

Another clear hadith, which has been quoted from Imam Sadiq (as), completes this subject explicitly; where he said:

انّ المؤمن فی زمان قائم و هو بالمشرق سیری اخاه الّذی فی المغرب؛ و کذا الّذی فی المغرب یری اخاه الّذی بالمشرق

(Believer person sees his brother and sister in the West while he is in the East in the age of al-Qa'im; also the one who is in the West sees his brother who is in the East!)(2)

Direct communication will become practically not only



۱- Rawdat al-Kafi (according to the quotation of Muntakhab al-Athar, page ۴۸۳).

۲- Muntakhab al-Athar, page ۴۸۳.

for the government, even for the people; and visual and physical communications strengthen spiritual communication of the hearts; in the way that the world will be like !home and its people like the members of a family

And in this way, science and knowledge and industries will be used for making better conditions for the world and strengthening the bases of brotherhood – and not in the .way of destruction

## Great Economical and Social Justice Development

The earth, on which we live, has several facilities for our living and next generations and population much more than current population; but nonexistence of enough knowledge about available resources and potential resources of the earth on the one hand, and nonexistence of a correct system for distribution of wealth on the other hand, have caused the feeling of deficiency in different aspects; in the way that in our .time, everyday a group of unfortunate people die

The system ruling today's world economy, which is an imperialistic system, trains an oppressive war system beside itself that destroys an important part of intellectual and human resources that should continuously search for new resources for making .better life for humans

But when this system and its side system are destroyed, forces will be used for extracting numerous resources of the earth; and the advanced science will be used .for this program and new resources will be found soon and flourish human economy

Therefore, there are many meaningful expressions in pointing to this economical .advancement in narratives related to the government of that great peacemaker

For instance, we read

:in a hadith

انّه يبلّغ سلطانه المشرق و المغرب؛ و تظهر له الكنوز؛ و لا يبقى فى الارض خراب الّا يعمّره

His government will cover the East and the West of the world, and treasures of the) world will appear for him and no ruins will remain on earth except that he constructs!) ((۱

And indeed it should happen, because the ruins of the world is neither because of deficiency of human resources not financial deficiencies, but they are the result of destructions made by humans and wasting financial and human resource and nonexistence of responsibility; and when this obstacles are removed by a correct social system then construction and flourishing is certain; especially, when it has the support of new extraordinary resources.

:(We read in another interesting hadith from Imam Sadiq (as

اذا قام القائم: حكم بالعدل

وارتفع الجور فى ايّامه و امنت به السّبل و ردّ كلّ حقّ الى اهله ... و حكم بين النّاس بحكم داوود (ع) و حكم محمد (ع) فحينئذ تظهر الارض كنوزه و تبدى بركاته ولا يجد الرّجل منكم يومئذ موضعا لصدقته و لا لبرّه لشمول الغنى جميع المومنين ...

.When al-Qa'im rises: establishes the government based upon justice

.And oppression and injustice will be removed in his time

.And roads become secure under the light of his existence

.The earth will show its gifts

.And any right will reach its owner

.People like David (as) and Muhammad (S) will judge among the people

.At this time the earth will disclose its treasures

.And shows its blessings

,And nobody finds a case for charity, giving alms and financial help

p: ۲۰۹

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.As'aaf ar-Raghibeen, chapter two, pages ۱۴۰ ۱۴۱ -۱

(because all believers will be needless and rich ...! (١

Affirming the appearance of the gifts and disclosure of the treasures shows that agriculture will advance to its highest level; also all underground resources will be discovered and used; and income of the people increases so much in the way that .there will be no poor person in society and all the people become needless

And undoubtedly, executing the principle of justice and attracting human resources to constructive ways will have such effect; because as hunger and poverty are not the results of deficiencies but they are direct and indirect results of oppressions, !discriminations and injustices and wasting the resources and assets

It is quoted from Abu Sa'id al-Khudri in another hadith, which has been mentioned in :Sunni resources

قال رسول الله (ص):

ابشّركم بالمهدی یملأ الارض قسطاً کما ملئت جوراً و ظلماً، یرضی عنه سکّان السّماء والارض، یقسم المال صحاحاً، فقال رجل ما معنی صحاحاً، قال بالسّویه بین النّاس؛ و یملأ قلوب امّه محمّد(ص) غنی؛ و یسعهم عدله، حتّی یأمر منادیاً ینادی یقول من له بالمال حاجه فلیقم فما یقوم من النّاس الاّ رجل واحد (ثم یأمر له بالمال فیاخذ ثم یندم و یردّه

:Holy Prophet (S) said

I promise you the advent of Mahdi (as); he fills the earth with justice as it is filled with oppressions and injustice; habitants of heavens and the earth will be satisfied from (him and divides the properties and assets in correct way. (٢

?Someone asked: What is the meaning of correct division of the assets

:He said

!Equally among the people

Then)

.Bihar al-Anwar, vol. ١٣ -١

Noor al-Absar fi Managhib Aal Bayt al-Nabi al-Mukhtar, pages ١٥۶ ١٥٧, printed in - ٢
.Egypt

(added

And fills the hearts of the followers of Muhammad (S) with needlessness and his justice covers everyone; until he orders a person to calls with loud voice that anyone, who has financial needs, rises and nobody will rise but one.

Then we read beneath the hadith that Imam orders to give him considerable amount) but he returns soon and will be regretful of being greedy).

Some points should be considered in interpretation of this hadith:

1) The purpose of satisfaction of the habitants of heavens from his government is either referring to the angels of heavens and close angels of God or referring to the expansion of his government to other inhabited planets and opening the way of space travels to faraway places of the universe.

2) The purpose of fair dividing of wealth in the form of equal division - by considering that we know in Islam that Mahdi (as) is its guardian and promoter, more assets are paid in change of more work and efforts and competence - is either refereeing to the assets of Bait al-Mal and public assets in general that everyone is equal before that in Islamic government - as it is quoted from the way of Prophet (S) and Ali (as), against what we have read about the time of some of caliphs like Usman who make all kinds of discriminations - or referring to that in equal conditions, equal rewards and wages will be given to the people; against what we see in today's world that a

worker in a part of the world takes ten dollars for an hour but another worker in another part of the world may take less than one dollar for ten hours of work and it is .the extreme of oppression that wage of the people are different in equal conditions

Another point is that, it is clearly understood from beneath the hadith that in that (۳ day there isn't even one needy person, because that one person who rises doesn't have a rich soul and has greed and he is financially needless; and it is important that he will fill the hearts with spiritual and mental richness, and removes this evil feeling of "greed" from the land of the hearts by his correct leadership; the very same greed which is the source of useless efforts of brainless wealth collectors, who still try for collecting more wealth by having thousands of times of necessary assets for themselves and their children; maybe they are infected with polydipsia that how .much they drink they are still thirsty

Another factor, or in more correct way another excuse of collecting the wealth, which is fear about the future, will be completely removed under the light of his social justice and nobody finds the need of collecting the wealth; because he is insured both for .today and the future

:(Again, we read another hadith from holy Prophet (S

... حتّی تملأ الارض جوراً فلا یقدر احد یقول الله! ثم یبعث اللّه عزّوجل رجلا منّی و من عترتی فیملأ الارض عدلا

كما ملأها من كان قبله جوراً و يخرج له الارض افلاذ كبدها و يحثو المال حثواً و لا يعدّه عداً

Time will come in which the earth will be filled with oppression and nobody can say the name of God (explicitly) (and talks about justice and truth); then almighty God rises a man from me and my dynasty, who fills the earth will justice, as it was filled with injustice before him and the earth exits the parts of its liver for him, and he distributes the wealth among the people without calculation (and everyone will take its benefits (as the amount of his/her need…).(۱)

refers to precious "افلاذ کبد" and means part and branch; and "فلذ" is plural of "افلاذ" .things and here it refers to precious and valuable resources inside the earth

It is also possible that the above expression points that humans will be able to reach the core of the earth which is completely heat and fire and maybe they use it as an important source of energy; and maybe they extract previous resources of different kinds of metals and by considering that crust of the Earth is a comparably thin crust and there is a world of molten materials and different resources inside the Earth, .having such great resource can ease the mind of the people in many aspects

Moral growth and providing the future needs in a reliable way, and abundance of sources of income, and totally, gathering spiritual and physical richness removes even the necessity of counting



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۱ - Amali of Al-Shaykh al-Saduq (according to the quotation of Muntakhab al-Athar, .(page ۱۶۸

and calculating the assets and anyone who needs takes his/her need from Bait al-Mal .of the government without formalities

:All of these on the one hand, and on the other hand

There are points in news which show that in the age of his government, expanded and flourished cities, broad roads, large mosques but without ornaments will be constructed; and the government supervises the construction of the houses in the :way that they have no disturbance for others

:(We read in a hadith from Imam Sadiq (as (١

و يبنى فى ظهر الكوفه مسجداً له الف باب و يتّصل بيوت الكوفه بنهر كربلا و بالحيره

He builds a mosque behind Kufa, which has one thousand doors, and the houses of) (Kufa reach the river of Karbala and Hayrah!)(١)

.And we know that the distance between these two cities is ٧٠ kilometers now

:(We read from Imam Baqir (as (٢

اذا قام القائم ...

يكون المساجد كلّها جمّاه لاشرف لها كما كان على عهد رسول الله (ص)

و يوسّع الطّريق الاَعظم فيصير ستّين ذرع

و يهدم كلّ مسجد على الطّريق

ويسدّ كلّ كوّه الى الطّريق

و كلّ جناح و كنيف و ميزاب الى الطّريق

... When al-Qa’im rises

Mosques will have short wall without crenels in his time as it was the same in the time .(of Prophet (S

!He expands the main roads and they reach ۶۰ cubits

And all mosques which are in the way (and disturb the people) will be destroyed by his !command

And all the gates which open to the ways (and disturb the movement of the people) .will be destroyed

And (disturbing) balconies

p: ۲۱۴

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.Bihar al-Anwar, vol. ۵۲, page ۳۳۰ -۱

(and sewages and chutes which open in the way (of the people) will be blocked!(۱)

:Also, it is quoted in a long hadith from Imam Sadiq (as) that said (۳

... و ليصيّرنَّ الكوفه اربعه و خمسين ميلا و ليجاورنَّ قصورها كربلا، و ليصيّرنَّ الله كربلا معقلا و مقاما...

He will expand Kufa ۵۴ miles until its castles reach Karbala, and Karbala (the place of ) the martyrs and heroes and self-devoted persons in the way of God) will become the (center of many activities ...(۲)

There are many narratives about the advancement of agriculture and abundance (۴ of agricultural products and waters, cattle and construction and flourish in all (aspects.(۳)

### Judiciary Development

On the one hand, strengthening the bases of belief and moralities is required and on the other hand, making a correct and powerful judiciary system with complete .awareness and vase dominance for fighting corruption, aggression and oppression

Certainly, complete advancement of industries gives humanity the equipments with which it is easily to control all movements of the people - in case of necessary - and observe any inharmonious act which can cause corruption and aggression and oppression; and taking images of criminals through the effects which are remained from them at crime scene; also recording their voices and recognizing them. If a righteous government has these equipments then it can be an effective factor for preventing corruption and oppression and in case of happening, giving the right to the .rightful person

There is no doubt that in the age of that great universal peacemaker, moral educations



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.Bihar al-Anwar, vol. ۵۲, page ۳۳۳ -۱

.Bihar al-Anwar, vol. ۵۳, page ۱۲ -۲

.Muntakhab al-Athar, pages ۴۷۲, ۴۷۳ ۴۷۴ -۳

will be expanded so much by using super-advanced communication tools that prepares absolute majority of the people of the world for a correct human life mixed .with purity and social justice

But, as humans have been created free and don't follow determinism in their acts; maybe some humans can be found - even in minority - in any righteous society who .abuse their freedom and use it for reaching evil goals

Therefore, a healthy, completely aware and dominant judiciary system should be .available in order to give the rights of people and defeats the oppressor

By precise studying and consideration on social crimes and corruptions and the ways :of prevention, it is cleared that

Firstly, by execution of social justice and fair division of wealth, the root of many of social corruptions, which are the results of conflicts for preserving assets and exploiting weak classes, deception, different kinds of frauds and lies and betrayals and crimes for more income in any way by any means, will be destroyed; and maybe large number of corruption and oppression in any society is because of these issues; .by destroying the main root, branches and leaves will be dried our spontaneously

Secondly, correct education and training has deep effect in fighting against corruption, aggression and social and moral aberrances; and one of the important reasons of expansion of corruption in today's societies is that not only mass media isn't being used for correct education, but most of them are serving the most ugly and ;polluted imperialistic programs of corruption

and they serve oppression, discrimination and corruption continuously day and night through distribution of destructive movies and deviating stories and programs and .even false and incorrect news which are in benefits of global imperialism

Albeit, these matters have also economical source and move for stupefying the brains and spoiling constructive concepts, and destroying active and aware forces of each society, for more exploitation of giants of economical imperialism, without facing .serious obstacle

Whenever this conditions change then an important part of social corruptions will be removed in a short time; and this cannot be performed except by a righteous and healthy government which is working in benefits of the people of the world – and not for exploiters – for making and flourished and free world full of peace and justice and .belief

Thirdly, existence of an aware and informed judiciary system by having advanced equipments of supervision that it is either possible for criminals to escape nor to deny the crimes, will be also an effective factor in reducing the amount of corruption, sins .and violations of laws

And if these three aspects work together then the aspects of its effectiveness will be .so much large

It is understood from the whole ahadith about the age of government of Mahdi(as) that he uses all of these three preventive factors during the age of his revolution, in the way the famous sentence which is considered as a proverb becomes practical; :that sentence which says

"!Time will come when wolf and lamb drink water together"

Certainly the nature

of the wolves won't be changed, and there is no necessity for that, also lambs don't change their present condition; it is referring to establishment of justice in the world and changing the way of bloody wolfish persons, who were drinking the blood of the deprived people of human society for centuries, by serving the government of .tyrants

They completely change their manner under the dominance of new system, because wolfishness has never been, and is not, in human nature and is from the accidentals and it is changeable, or at least they retreat and isolate themselves and takes the benefits of divine gifts accompanying others fairly instead of eating other people's !"benefits, as "wolf" beside "lamb" at the "river

In other than these two ways, they will be included in purification and their existence !will be removed from the way

From considerable referrals about this matter is what has been quoted in a hadith from Prophet (S) about diving the assets correctly in, that people will have spiritual and physical richness that extra properties remain without demand; it means that people will be trained and educated in a correct system of government that consider properties over their needs as problem for themselves! And all conflicts and brawls on !this subject will end

All the people will be provided for their living and they also have no worry for the future in order to pollute themselves and participate in the competition of wealth .collecting, for securing the future

Also, we read in another hadith that

in the time of his government intellectual level of the people will increase in the way that it is not comparable with today at all, and naturally, conflicts and fights, which are the results of narrow-mindedness and envies, and lowness of level of intellectuality .and summarizing the personality in the amount of wealth, will be removed

According to previous narratives, even criminals are not safe in their homes because of strong supervision during the time of his government, because it is possible that they are being monitored with advanced equipments and even their sound waves can be controlled on the walls; it is another referral to the development of fighting against .corruption in the age of his government

His judgment according to the law of judgment of Muhammad (S) and the judgment law of David (as) points to this precise matter that he will use both external regulations of Islamic investigation and judgment like confession, testification and like them, and through mental and scientific ways of discovering the crime, as it is quoted .(from some of its examples from the age of David (as

Moreover, in his age, beside the advancement of sciences and techniques and industries, tools of discovering crime will be advanced in the way that few criminals .will be able not to leave trace with which cannot be recognized

I read an article about the wonders of human brain in one of newspapers that human brain sends waves according inner beliefs that it is possible to understand the amount of truths

!and lies of the person’s expressions

Certainly these equipments will be advanced and other equipments will be invented. And by using the advanced mental methods, criminals will be completely controlled, although essentially, there are few criminals in such society (but that few are .(completely important

:We repeat again that

It is a mistake to think that in the age of his government all of these issues will be performed through miracles, because miracles are exceptions, and are used in necessary cases and especially for proving the truthfulness of the invitation of Prophet (S) or Imam (as), not for adjusting daily life and normal way of living, that no .prophet has used miracle for this purpose

Therefore, the way of his universal government in through what we mention not !through the miracles

Anyway, world become so much secure under the shadow of his government that according to a narrative a woman can travel from the East to the West alone without !being disturbed

If we add the matter of simplicity of the life of Mahdi (as) to that – according to what have been mentioned in narratives – the issues become even clearer; because his acts are the patterns for those who are under the cover of his government which .means all the people of the world

And by considering that an important part of crimes and social corruption are the results of luxury loving, glamorization of living, useless and costly formalities and rituals, another reason of removing corruption during the time of his government will .be cleared

It

:(is mentioned in a hadith from Ali ibn Musa al-Reza (as

و ما لباس القائم (ع) الّا الغليظ و ما طعامه الّا الجشب

Clothing of al-Qa'im is nothing more than thick cloth and his food is only simple and) (unimportant food!)(۱)

.(Similar to this matter has been quoted from Imam Sadiq (as

#### Longtime Government

Although, there are several ahadith in Islamic resources about the time of his government which mentioned from ۵ or ۷ years to ۳۰۹ years (the time of sleep of Kahf companion in that dark cave) - which is in fact, maybe it refers to the levels and ages of that government (its establishment five or seven years and the time of its completion ۴۰ years and it final duration more than ۳۰۰ years! Attention!) - but regardless of Islamic narratives, it is certain that these narrations and preliminaries are not for a short time government and certainly they are for a longtime government !that is worth this much of efforts

#### Rejuvenation of all Intellectual and Cultural Fields

.Heavenly religions are in fact the same water, which is descended from the heaven

Clear drops of rain - when the weather is not polluted - are pure and clear and beautiful and life-giving, free of any kind of pollution; wherever they drop they bring the message of life and beauty; and their shining invites those who are thirsty; and .even suggest those who are not thirsty to drink water

But when they drop on polluted lands, they gradually lose their beginning purity, and sometimes, they change into a shape which any observer abstain from



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.Muntakhab al-Athar, page ۳۰۷ -۱

!watching and escapes from the putrefaction

Divine religions, which has at first the purity of the rain, and shining of sunlight, and beauty of spring, sometimes become so much distorted by having contact with retrograde thoughts of ignorant persons, and polluted hands of despiteful people and being mixed with personal habits and traditions and tastes, that lose their attraction .completely

Islam, this living active religion that transformed most backward nations into the most pioneer ones, are also included in this issue, although the essence of Qur’an has not been touched and scholars in any age and time, who have tried to save its genuineness even with the price of their lives, have prevented these changes so much; but we should confess that many of its meanings have been transformed for large group of Muslims that it is possible to say that today, genuine Islam of the time !of Prophet (S) cannot be found among many people

Most constructive meanings like “piety”, “patience”, “waiting”, “martyrdom”, “intercession” and “worshiping” sometimes, are so much distorted and falsely !interpreted that true Islam fears from them

Many of Islamic laws have been practically destroyed by “religious” and “irreligious” .hats (excuses), like the ruling of usury that only its name is remained

Another part – like Hijrah, jihad and martyrdom – has been forgotten or at least has (taken a historical shape exclusive to a specific period of beginning of Islam.(۱

Islamic monotheism has been polluted with many of polytheisms; and the school of Ahl al-Bayt (as) who educate genuine Islam among



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۱ – It should be considered that this book has been written some months before .Islamic Revolution in Iran

them according to the order

"۵۶ انّی تارک فیکم الثّقلین، کتاب الله و عترتی",

has remained completely unknown among a large group of Muslims and they have .kept the people far from that with different kinds of accusations

He will destroy and dispel various weeds from the garden of Islam like a skillful and capable gardener; however, they have been tied with main saplings in the way that it .seems impossible to be separated

He cuts deformed branches immediately; purifies this dark and polluted water; removes the rusts of incorrect interpretations; cleans the dust of forgetfulness; and .cuts the hands of abusers and aberrant persons

.(Briefly, renews the same truthful Islam of the time of Prophet (S) and Ali (as

One of the prophecies of Mahdi (as) is trimming Islam from these attachments and in .other words, rejuvenation of the building of its glorious palace

Transfers the mosques, which were one day the most active centers of Islam and the center of any kind of political, scientific, cultural and social movement and today, they have become the place of retired and jobless persons or as a form of entertainment .or in its best condition as a habit, to their beginning shape

.Inaction and silence give their position to movement and action

.Revives Islamic jihad in all aspects

Frees genuine Islamic monotheism from any pollution of polytheisms, and interprets .the transformed and reversed meanings correctly

Removes personal tastes from Islam and removes the rust of habit and rituals from .that

Exits Islam from its tribal and regional limited shapes and discloses that

.in its global shape

Cuts the hands of abusers and those who make religious hats (excuses) and offers its laws free of these extras.

The whole rejuvenation and reconstruction is so much and changing that in some of Islamic narratives it is considered as "new religion."

We read in a narrative from Imam Sadiq (as), which has been quoted in the book "Ithbat al-Hudat":

اذا خرج القائم یقوم بامر جدید، و کتاب جدید و سنّه جدید و قضاء جدید

When al-Qa'im appears brings new order, new method and new judgment with (him).(۱)

It clear that the newness of these programs, methods and judgments is not because he brings new religion with him, but exits Islam from the congestion of superstitions, distortions and incorrect interpretations and false understandings in the way that it appears like a completely new building.

Also the newness of the book doesn't mean that a new divine book will be descended to him, because Imam is Qa'im and guardian of religion, not prophet and the one who brings new religion and book; but, extracts the forgotten genuine Qur'an from the angles of spiritual distortions and incorrect interpretations in the ay that it is possible to name it a new book.

The proof of this expression, adding to explicitness of Qur'an about the last of prophets in Ahzab sura, verse ۴۰ and narratives which explicitly prove that the prophet of Islam (S) is the last of prophets, there are several ahadith that affirms he will rise with the same method of prophet of Islam (S) and



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۱- Ithbat al-Hudat, vol. ۷, page ۸۳.

:his book and tradition

:One of the companions of Imam Sadiq (as), “Abdullah ibn Ata” says

?(I asked Imam how is the method of way of Mahdi (as

:Imam answered

یصنع ما صنع رسول الله (ص) یهدم ما کان قبله کما هدم رسول الله (ص) امر الجاهلیّه و یستأنف الاسلام جدید

He will perform the same act which prophet of God performed; destroys previous (incorrect) programs, as prophet of God destroyed the acts of ignorance, and .rejuvenates Islam

:We read in the same book (Ithbat al-Hudat) that Prophet (S) said

القائم من ولدی؛ اسمه اسمی و کنیه کنیتی و شمائله شمائلی؛ و سنّته سنّتی؛ یقیم النّاس علی طاعتی و شریعتی و یدعوهم الی الکتاب ربّی

Al-Qa’im is one of my children; his name is my name and his Kunya (honorific) is my Kunya and his face is my face; his method is my method; encourages people to follow (me and my religion and invites them to the book of my God. (1)

:(And it is mentioned in the book “Muntakhab al-Athar” from the Prophet of God (S

و انّ الثّانی عشر من ولدی یغیب حتّی لایری، و یأتی علی امّتی بزمن لایبقی من الاسلام الّا اسمه، ولایبقی من القرآن الّا رسمه فحینئذ یأذن الله له تبارک و تعالی بالخروج فیظهر الاسلام به ویجدّده

My twelfth son will be occulted and won’t be seen; and he comes to my followers) when nothing has remained from Islam but its name and nothing has remained from Qur’an but its shape; at this time great God permits him to exit, and appears and rejuvenates Islam



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.Ithbat al-Hudat -۱

(by him.(١

.Explicitness of this news is so much that there is no need for any explanation

### Unity of Religion

There is no doubt that religious disagreements are not compatible with a monotheistic system in all aspects; because these agreements are enough for .disordering any unity

Contrariwise, one of the factors of unity is unity of religion which can be beyond all disagreements, and can gather different races, languages, nationalities and cultures in it, and make a united society from them that people live in that like brothers and sisters that "انّما المؤمنون اخوه".

Accordingly, one of the essential programs of that great peacemaker and .revolutionary man is unity of the rows under the shadow of unity of religion

But, it shouldn't be doubted that this unity neither is possible to be obligatory nor if it .was possible to be obligatory then it was not logical to be obligatory

Religion communicates with the heart and the soul of the human and we know that the heart and the soul are outside of the territory of force and obligation; and nobody .can transgress their boundaries

Moreover, method and tradition of Prophet (S) - as Qur'an also confirms - was not based upon force that: "لا اكراه فى الدّين"

Therefore, Islam has always accepted Ahl al-Kitab as a healthy minority and has .supported them until they don't start motivation

By considering that in the time of he government of that great peacemaker, all the advanced equipments of communication will be used by him and his truthful followers and by considering that genuine Islam, by removing

۱- Muntakhab al-Athar, page ۹۸.

the extras, has extraordinary attraction, it is clearly predictable that Islam will be accepted by most of the people of the world through logical and continuous .propagation, and unity of religions will become practical by pioneer Islam

This truth, which we understand from the above rational reason, can also be clearly .seen in Islamic narratives

:Mufazzal" quotes in a long hadith from Imam Sadiq (as) that"

... فوالله یا مفضّل لیرفع عن الملل و الادیان الاختلاف و یکون الدّین کلّه واحداً کما قال الله عزّ و جلّ انّ الدّین عند الله الاسلام ...

O Mufazzal! I swear to God that disagreements of religions will be removed and all ... (become one religion; as almighty God says: religion is only Islam before God...(1)

We previously read the same matter in interpretation of some of the verse of Qur'an .(which points to the rise of Mahdi (as

And in this way, religion of Tawhid and Islam enters all homes, all livings of all humans .and in to all hearts

But, it is not possible to say that few minorities of the followers of other divine religion won't be absolutely available because humans has free-will and there is no force and obligation is such system of government; and it is possible for some person to remain on previous belief because of mistake or bias, although majority of the people will .accept monotheistic system of Islam and it is natural

But anyway, if such minority will be available, will be supported by that government as a healthy minority and by observing the



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.Bihar al-Anwar, vol. ۵۳, page ۴ -۱

."conditions of "Ahl al-Dhimmah

## False Claimants

### ?Hasn't Mahdi Appeared

In the history of Islam, approximately from the beginning, we see the names of those who had called themselves "promised Mahdi", or others had called them so, and had big claims, or others had considered for them; although, none of this claimant were not successful in correcting the world and didn't fill the world full of oppression and injustice with justice, even they were not the source of a small corrective movement .in their small environment

Maybe the first person who had been called with this name - although he was not satisfied with this act - was Muhammad ibn al-Hanafiyyah son of Ali (as) albeit from a :mother other than Fatima (sa), that the group of "Kaysanites" believed that

He is the promised Mahdi and after his death, they cried out that he has never been !died; but he is concealed in mount "Radwa"(١) guarding by lions

While we know that "Muhammad ibn al-Hanafiyyah" died in the year ٨٠ or ٨١ after Hijrah and was buried in Baqi' (famous cemetery of Medina), and fortunately, today .nothing is heard from this group

Then some of Abbasid tyrants introduced themselves as Mahdi for achieving the title of caliph and using pure beliefs of simpleminded people for reaching this goal, by .considering mental readiness of Muslims about the promised Mahdi

But, time shows that not only they were not Mahdi, but also they were from the !oppressors who should be destroyed by Mahdi and his sword

This matter continued and once in a



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Radwa" or "Razwa" is a mount near Medina; I have expressed the reason of" -١

mentioning the name of this mount in Nudba supplication in the book “Answers to .”Religious Questions

while someone claimed of being Mahdi and gathered a group around him and deceived them; but these seasonal Mahdi's became known soon and their plans .failed

Because claim of being Mahdi is dangerous and our of the benefits of exploiters as it is useful and attractive for temporary attraction of a group of people, because Mahdi .should fill the world with justice and this is what decries false claimant very soon

.There were all types of people among these false claimants

In some of them, signs of mental illness, idiotism and at least simplemindedness can bee seen, while some others were ambitious and materialist and for saturation of this .feeling, claimed this claim without studying its results

Some others were the tools of recognized enemies of Islam, who were being used for deviating the minds of Muslims from vital issues with which they were facing, and for separation and concision and weakening religious power, specially the power of .clergies who were always their strong disturbance

Briefly, this game of being Mahdi continued until these days that they take "Sayyid .Muhammad Ali Baab" to the scene

Although, he didn't have the courage for this claim but according to living evidences and his own expressions which are available today in writings, he didn't claimed of being Mahdi, but it was enough for him to be considered as "Baab" and "special ."representative of Mahdi

But, by the pass of time and gathering some people around him, and motivations of those who was directing the piece, he changed his claim to

(be al-Qa'im (Mahdi).(1)

Evidences and proofs which have been collected from the story of his life and his followers - and how good they have collected - show that his claim was from all three roots; which means, he was officially "motivated", "strengthened" and "supported" by the agents of imperialistic government - like "Tsarian Russia" at the beginning, "Britain" and "United Estates the heir of imperialism" in the following; also special ambition which dominated his soul didn't leave him alone; and he was not free of a (mental complex, too.(2)

Albeit, this series continued and successors have practically left him behind and made him as a second-degree person who was the preliminary of their advent and had !bigger claims in mind

But, multiplicity of their branches on one side(3), and distribution of living evidences proving their direct connection with imperialistic governments on the other side(4), and most important of all, nonexistence of considerable contents in their invitation, which can at least saturate the commons, on the third side, and enlightenments of a group of aware Muslims which have been performed for introducing this "imperialistic .political party" in the fourth side, cleared their conditions very soon

Albeit, our goal in this discussion is not to talk about the weaknesses; that this matter needs a separated book and fortunately, many books have been written in this (subject that some of them are interesting in contents.(5)

:Here, our goal is only expressing two matters

:Some says (1

We know that the belief of the advent of Mahdi has been abused



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۱- We read in the book "Appearance of Truth" (ظهور حق) , which is accepted by this sect (in page ۱۷۳), that "Baab" in the middle of the year ۱۲۶۵, in Maku prison, wrote to Mulla

Abdul Khaliq “انا القائم الحق الّذى انتم بظهوره توعدون” and after this, Mulla Abdul Khaliq was very upset of his claim.

۲ - The reason for his mental illness, regardless of the contents of his books and expressions and phrases which are completely similar to a mentally ill person, is that we read in the book “Kashf al-Qita” (کشف الغطاء), from “Mirza Abul Fazl Golpayegani”, who is one of his heads, that Mujtahids of Tabriz said after their inquest from “Baab” in that famous meeting: “Your words makes your blood Mubah (neutral) for us but the reason that we don’t order to execute you is the possibility of your madness.”

۳- Hitherto, their sects have become more than twenty sects.

۴- Refer to the books written by “Kinyaz Dalgurki” and “Prince Dalgurki” and the book “What else Baha’is Say?” (بی بهایی باب و بها).

۵- Refer to the books “What does Baha’i Say” and “Trial and Revision” and “Fine Words of Yar Gholi” and “Hadyat al-Namlat” and “Prince Dalgurki”.

many times and still is being abused, isn't it better to keep silence about the main matter in order not to be abused by these many abusers; essentially, why should we ?accept a thing which can be taken this much wrong and undesirable

Another question, which is approximately the opposite point of the first question, is (۲ :that

Is it really acceptable that all the claimants of being Mahdi were fake; don't you assume that one of them was real and all of them were not opportunist and abuser or ?motivated by imperialism

In this discussion, our only goal is answering the two above questions and analyzing .them

About the first question, first this question should be asked that: which valuable reality ?had been available which had not been abused by a group of evil persons

History shows us this much of false claimant of prophet hood who are still claiming in .the age of atom and space and we hear the murmur of their claims everywhere

Therefore, it is good to forget the invitation of prophets and like "Brahmans" deny the !prophecy itself in order not to be disturbed by these abuses

!Do you consider this expression logical

In daily life, we hear about many people who have abused the titles of doctor and engineer and like them for taking money from people or for other purposes and maybe sometimes, they continue their way without leaving any trace behind, and .were famous with this fake title

Is it possible to say, now that the title "doctor" has been

illegitimately abused by a group of persons then we should completely deny the !existence of physicians and doctors

This kinds of speech, although seems to be strongly illogical, but unfortunately, it can .be seen in the writings of those who essentially deny the advent of Mahdi

Anyway, it is a general rule that always any lie puts on the clothes of truth and uses "!that truth's validity for covering its invalidity that "This lie shines by truth

No traitor, dishonest, thief and liar appear in his/her main feature, but reach his/her illegitimate goals by using the honor and reputation and "trust and purity and honesty" .and pretending them

Is it the reason for invalidity of these superior human values! Secondly, is believing the ?advent of Mahdi a reality that has been abused or an imaginary matter

If we have accepted its reality - as we should accept because we have many evidences for that - then it is not possible to leave it behind because of the abuses of others, and if (assumable) it is not real then it should be left aside, whether it has been !abused or not

Anyway, correct or incorrect way of using a matter cannot be the means of judging .that

If someday, cruel fire-starters of the world misuse "atomic energy" and in an atomic attack to "Hiroshima" kill ۳۰۰ hundred thousand persons and injure another ۳۰۰ hundred thousand persons that after ۳۰ years, terrible injuries of some of them have not been healed yet then can it be the reason for

us to completely abstain from this great source of energy or completely deny its existence, because cruel imperialists has abused that; or by accepting this reality, try ?to use it in correct way and in benefits of human society

After this question and its answer, it is the time for the second question that is more important in some aspects that whether all of this false claimant of being Mahdi were ?liars and there was no reality in their claims, or not

According to our belief, reaching the answer of this question is very easy by having .the signs, reflections and results of this great advent

We understood enough in previous discussions that “Mahdi” has a universal responsibility, and uses all gifted facilities and available equipments and those, which .he will make himself for fulfilling this responsibility

His main responsibility is removing all kinds of oppression and injustice from the living environment of humans, and designing a new plan for universal government based upon justice and fighting against all kinds of discriminations, imperialisms, .exploitations and oppression of the tyrants

.He mutates the minds

.He greatly advances sciences and knowledge and industries

.He makes movement in sleeping world in all aspects

.He gathers all the followers of religions under one flag

.He divined the wealth of the world fairly

He juices up the world’s economy, in the way that nobody remains needful in the .world

.He gives any right to its owner

.He leaves no ruins in the world except that constructs it

And in his age, the world is secure in the way

.that a woman can travel from the East to the West alone without being disturbed

.He extracts the resources of the earth

.And position everyone in a multilateral monotheistic system

These are practical programs and responsibilities of that great revolutionary man of the world in the greatest revolution of human history, which has been mentioned, in .different resources and we presented the evidences of them in previous chapters

Did any of these claimants fulfill one-thousandth of this program, were they ?successful in adjusting their place or city according to this program

We see that oppressions and injustices and aggressions are still advancing; The First and the Second Word War have left millions of casualties and tens of millions of .wounded persons and filled the world with blood

Dangerous competitions of superpowers becomes more day by day, and their distance with poor countries becomes farther; each night, about one billion people of .the world sleep hungry; and prisons are full of innocents

.Devilish autocrats are still performing different kinds of tortures on the people

It means that still, the world is going to the congestion of oppression and injustice, ?where and when has been filled with justice

And this reason is the strongest and the most effective answer to all claimants of the entire history and living evidence for there lies, a short and summarized reason, but !sharp and certain

Yes! That Sun is still behind the clouds, and we should still wait for that day that clouds will disappear completely and the dark world shines by his essence; and perhaps

.the dawn is near

“اليس الصّبح بقريب”

p: ٢٣٥

## About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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